The Churchman

THE REV. HENRY N. HUDSON, EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXII, NO. 50.—WHOLE NUMBER 1142.

PUBLISHED FOR THE PROPRIETOR. NEW-YORK, SATURDAY, FEBRUARY 5, 1853. AT NO. 9 SPRUCE-STREET

Daily Public Worship.

☞ PUBLIC WORSHIP is celebrated every week-day, in this city, and Brooklyn, as follows:

IN TRINITY CHURCH,	At 9 A. M. and	3 P. M
ST LUKE'S CHURCH,	8 "	" 5 "
CHURCH OF THE ANNUNCIATION,	9	
CHURCH OF THE HOLY COMMUNION	8 "	" 6 "

Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7. On Saints' Days second service [with offertory for the poor] at 11 a. m.

EMMANUEL CHURCH,	8½ A. M.	
CHURCH OF THE NATIVITY,	9	
CHURCH OF THE TRANSFIGURATION, ¼ to 9 A. M.		6 P. M.
ST LUKE'S CHURCH, Brooklyn,	8½ A. M.	

On Festivals and Fasts, a *Second* Service at 5 P. M.

GRACE CHURCH BROOKLYN HEIGHTS,	9 "	5 "
On Fridays, Evening Prayer with Lecture at	8 "	

It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

Calendar for February.

6 Quinquagesima Sunday: next Sunday before Lent.

9 The First Day of LENT, commonly called ASH WEDNESDAY. [Proper Psalms instead of the Psalms for the Day. Proper Prayers immediately before the General Thanksgiving at Morning Prayer—printed between the Collect and the portion of Scripture appointed for the Epistle.]

13 First Sunday in Lent.

16, 18, 19 } Ember Days.

20 Second Sunday in Lent.

24 St. Matthias the Apostle.

27 Third Sunday in Lent.

MARCH

6 Fourth Sunday in Lent.

13 Fifth Sunday in Lent.

20 Sixth Sunday in Lent: Sunday next before Easter.

21 Monday before Easter.

22 Tuesday before Easter.

23 Wednesday before Easter.

24 Thursday before Easter.

25 GOOD FRIDAY. [Proper Psalms instead of the Psalms for the Day.]

THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.

26 Easter Even.

27 EASTER DAY. [Proper Anthems (printed immediately before the Collect) instead of "*Venite Exultemus.*" Proper Psalms instead of the Psalms for the Day.]

28 Monday in Easter Week.

29 Tuesday in Easter Week.

Clergy of the Protestant Episcopal Church

In the City of New-York, and its vicinity.

Onderdonk, D. D., Rt. Rev. Benjamin T., 106 Franklin st.
Wainwright, D.D., D.C.L., Right Rev. Jonathan M., 10 Hubert street.
Whitehouse, D.D., Rt. Rev. Henry J., 54 West Eleventh-st.
Anthon, D. D., Rev. Henry, 2d Avenue, corner of 10th st.
Barton, Rev. J. Graeff, 48 East 24th st.
Bedell, Rev. George, 649 Broadway.
Bedell, Rev. Gregory T., corner of 10th st. and 5th Avenue.
Berrian, D.D., Rev. William, 50 Varick st.
Bruce, Rev. Vandervoort, 79 St. Mark's Place.
Canfield, Rev. Eli H., Rectory of St. Peter's Ch., 20th st.
Chauncey, Rev. Peter S., 177 10th st.
Clapp, Rev. Caleb, 6th st., 3 doors east of Avenue C.
Cook, Rev. Edwin R. T., 98 12th street.
Cook, Rev. Thomas, 276 Houston st.
Cooke, Rev. James W., 56 East Sixteenth-street.
Cooke, Rev. Samuel, 60 Eleventh st.
Cox, Rev. Richard, 36th street, between 5th and 6th avenues.
Cruse, D.D., Rev. Christian F., Gen. Theo. Seminary.
Draper, Rev. George B., 127 McDougal st.
Duffie, Rev. Cornelius R., 151 Lexington Avenue.
Duncan, Rev. Henry E., 74 West 23rd st.
Eaton, Rev. Theodore A., 55 Morton st.
Eigenbrodt, Rev. Wm. E., 53 Amity st.
Elmendorf, Rev. John J., 55 Morton st.
Evans, Rev. Benjamin, 172 Broome st.
Fitch, Rev. Augustus, 278 Tenth-street.
Frost, Rev. Wm. J., 239 Fourth avenue.
Gallaudet, Rev. Thomas, 22 3rd street.
Gardiner, Rev. Charles H., 64 West 32d street.
Geer, Rev. G. J., 229 West 27th-st., near 9th-avenue.
Grigg, Rev. John, 20 John-street.
Hackley, D. D., Rev. Charles W., 3 College Green
Haight, D. D., Rev. Benj. I., Theo. Sem., Chelsea Sq., 20th-st.
Halsey, Rev. Charles H., 21 N. Moore st.
Hanson, Rev. John H., 73 Lexington avenue.
Hart, Rev A. Bloomer, 55 Morton st.
Harwood, Rev. Edwin, 44 west 29th street.
Hawks, D.D. LL. D., Rev. Francis L., E. 21st st. cor. 4th Av.
Henry, D. D., Rev. Caleb S., 20 John street.
Higbee, D. D., Rev. Edward Y., 108 Bleecker st.
Hobart, Rev. John H., 306 Fourth st.
Hopkins, Rev. John H., Jr., Gen. Theolog. Seminary.
Houghton, Rev. George H., 9 East 29th st.
Howland, Rev. Robert S.
Hoyt, Rev. Ralph, 2 Little Water street, Five Points.
Hudson, Rev. Henry N., 257 Fourth-avenue.
Irving, Rev. Pierre P., Mission Rooms, 19 Warren street.
Jelliff, Rev. Hiram, 144 East 25th st. near 2nd Avenue.
Johnson, D.D., Rev. Samuel R., Gen. Theol. Seminary.
Jones, Rev. Charles, 8 St. George's Place, 13th-st. near 2d-av.
Jones, Rev. Lot, 77 2d Avenue.
Leonard, Rev. Alexander S., 7 Hubert street.
Little, Rev. Charles S., 86 East 17th street.
Mahan, B.D., Rev. Milo, 198 West Twentieth street.
McVickar, D. D., Rev. John, 8 College Green.
Mead, Rev. Edward N., 20 John street.
Millett, Rev. James, 308 Broome st.
Morris, LL.D. Rev. William, 76 Varick st.
Muhlenberg, D. D., Rev. William A., cor. 6th Av. & 20th st.
Neide, Rev. Geo. L., Rectory St. Mary's ch.. Manhattanville.
Neville, D.D., Rev. Edward,
Paddock, Rev. Benjamin H., 77 2d-avenue.
Pardee, Rev. Isaac, 91 St. Mark's Place.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Parks, D. D., Rev. Martin P., 24 Vesey st.
Peck, Rev. Isaac, 36 Amity-st.
Peters, Rev. Thomas McC., 6m-stone, Bloomingdale Road.
Pound, Rev. Jesse, 50 Fourth st.
Price, D. D., Rev. Joseph H., 622d Avenue.
Richmond, Rev. William, (in Oregon.)
Seabury, D. D., Rev. Samuel, 125 West 13th st.
Spencer, D.D., Rev. Jesse A., 73 Lexington avenue.
Sterling, Rev. J. C., 23 Greenwich-avenue.
Taylor, Rev. Fitch W., U. S. N., 118 Fifth-avenue.
Taylor, D. D., Rev. Thomas House, next to Grace Church.
Travis, Rev. Robert, Junior, 106 Hammond st.
Turner, D. D., Rev. Samuel H., Theo. Sem. Chel'a Sq., 20th st.
Tuttle, Rev. Isaac H., Rectory St. Luke's ch, 477 Hudson st.
Tyng, D. D., Rev. Stephen H., 56 East 16th st.
Vermilye, Rev. Isaac D., Kensico, Westchester county, N.Y.
Verren, Rev. Antoine, 99 Franklin st.
Walton, D.D., Rev. William, 39 West 22d street.
Ward, Rev. Henry D., 870 Broadway.
Weston, Rev. Sullivan H., 101 Chamber st.
Weaver, Rev. Joshua, 19 Sussex Place, Jersey City.
Wilson, D. D., LL.D., Rev. Bird, 206 West 20th st.

BROOKLYN

Chase, Rev. Moses B., U. S. Navy, Kent Av. above Myrtle.
Cutler, D. D., Rev. Benjamin C., 1 Sands st.
Diller, Rev. Jacob W., adjoining St. Luke's ch., Clinton av.
Drowne, Rev. T. Stafford, 56 Montague Place.
Guion, Rev. Alvah, 4th-avenue near 19th-street.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson st.
Labagh, Rev. Isaac P., post-office, Brooklyn.
Lamson, Rev. Wm O., 171 Sackett-street.
Lewis, D.D., Rev. William H., next to Ch. of Holy Trinity.
Peck, Rev. Francis, 147 Duffield-st. near Fulton avenue.
Platt, Rev. G. L., 98 Carlton-avenue.
Remington, Rev. E. F., Verandah Place, 3d from Clinton-st.
Seymour, Rev. Charles, 147 Livingston street.
Seymour, Rev. W. Wood, 93 Columbia st.
Schroeder, D. D., Rev. John F., } 73 Henry street
Schroeder, Rev. John F., Jun., }
Shackelford, Rev. John. W., Kent Av., above Myrtle.
Stearns, Rev. John, Hoyt cor. Bergen.
Vinton, D. D., Rev. Francis, 153 Henry, cor. Joralemon sts.
Walker, Rev. Robert J., 147 Duffield-st. near Fulton avenue.
Walker, Rev. William F., cor. Smith and Livingston streets.
Webbe, Rev. William T., 172 Sands-st.

WILLIAMSBURGH.

Berry, Rev. Samuel V., 80 south 8th st.
Haskins, Rev. Samuel M., 1 St. Mark's Place.
Reynolds, Rev. Charles, 85 South 9th-st.
Roberts, Rev. Henry F., 72 Union, head of south 2d street.
Sayres, Rev. Samuel W., 17 south 9th st.
Taylor, Rev. Benj. F., 4 Lewis Place, Second-st. bet'n South 10th and 11th streets, near Peck Slip ferry.

NEW JERSEY.

Bowden, Rev. James J., Jersey City.
Gries, Rev. William R., Bergen.
Harriman, Rev. Orlando, Jr., 9 Pavonia Place, Jersey City.
Macurdy, Rev. David H., Van Vorst.

It is respectfully requested that information be given at this office of changes proper to be made in the list of clergy, that each monthly publication may be as accurate as possible.

While Raphael was engaged in painting his celebrated frescoes, he was visited by two cardinals, who began to criticise his work, and found fault without understanding it. "The Apostle Paul has too red a face," said one. "He blushes even in heaven to see into what hands the Church has fallen," said the indignant artist.

Poetry.

For the Churchman.

Thou shalt not be afraid for the terror by night.—Psa. 91, 5.

For He shall give his angels charge over thee to keep thee.—Psa. 11, v.

To tell of Thy loving kindness every morning and of Thy truth every night.—Psa. 92, 2.

Watch therefore, for ye know not when the Master of the house cometh, at even, or at midnight.—Mark 13, 35.

Seek Him that maketh the day dark with night.—Amos v, 8.

COMPLINE.

Jesu! watch o'er us!
Night walks before us,
The weary world with gloom o'ershadowing;
Sins us encumber!
We dare not slumber
Till we are safe beneath Thy guardian wing.

Each day, its sorrow
Ere dawns the morrow
Like driving foam will all have passed away;
Save the dark lines of evil
That flesh the world the Devil
Have drawn athwart our spirit-travelled way

The hour is dreary!
And I am weary!
But, it in Thee, how sweet will be my rest;
In sleep reclining
My all resigning
I know full well I shall be surely blest.

Oh Jesu hear me!
That angels near me
Their silent vigil all night long may keep;
Tossed on night's billow,
With me Thy pillow
Make, Lord! and calm will be the stormy deep

Evening and morning,
Watching the dawning
Of the great day, may I till death be found!
Let not sin-slumber
My soul encumber,
Lest in dismay I hear Thy trumpet sound.

To the Father glorious,
And Son victorious
O'er all the powers of darkness, glory be;
And to the Spirit,
Who doth inherit
The realms of light, one God, eternally.

Selected Matter

The Six Days of Creation.

The following compact and well-written abstract of a lecture on this subject, delivered in this city by Professor *Tayler Lewis* of Union College, is from the New York *Daily Times* of Jan. 21. The reputation of Mr. Lewis as a scholar and a thinker is indeed great, but not so great as he deserves. In these days of radical and freethinking crudities and vagaries continually swarming out from the hotbeds of the press and the lecture-room, it is truly comforting to meet with a man so deep in the teachings of science and in "the sayings of the wise in ancient and in modern books enrolled;" and in whom these treasures of learning and thought are all penetrated with the vital spirit and efficacy of religious faith and doctrine. With a mind singularly prolific and generative of speculative issues, his faculties are still as humbly and invitingly open to external sources of truth and good, as those of a child: wherein he presents a most marked contrast to the many conceited progressives, whose self-generated vapours keep their tongues in such a noisy gallop, that they never can hear the voice of God, of nature, or of reason, as speaking to them from without; and who, because they never hear any thing but their own subjective noises, therefore think these are all that ought to be heard, or that there is to be heard. There are indeed few men living, who have so well earned the great and honorable title of Christian Philosopher, as Mr. Lewis: certainly, in this respect, our country has not seen his superior since the death of Professor Marsh. Heaven send us more such men! We want them—we *want* them for two reasons, namely, because we have not got them, and because we cannot safely be without them.

Prof. Lewis delivered his second leture on the subject of "The Six Days of Creation," last evening. The position taken by the Professor in his discourse of the former evening was well and ably maintained. He takes a liberal and natural view—receiving without question the sacred narration, where any fact is expressly declared, but rejecting all forced and narrow conclusions. He had mentioned, he said, that long before Geologists were thought of, some of the earliest Christian fathers—St. Augustine and St. Anselm—had adopted the theory of "indefinite time," as the only natural solution of the difficulties attending the naming of "days." That there was a point of time—an instant—in which vegetation first began, or was created, there could be no doubt; for the earth could never have primarily produced it; but in what stage this vegetation was first created, before the power of production was placed in the earth, who could say? In the Bible account we had no trouble with the supernatural; we liked to dwell on those passages in which the supernatural was set forth. The forced interpretations of limitation and sudden perfection were not according to the supernatural, but the *unnatural*. The idea implied from the original was, he contended, of gradual progression, and when we arrived at the meaning of the record, we should follow it. All the light we had was from sacred Scripture; and let Science boast as she pleased, when we came to the question of origin, she could teach nothing more than was known by the simplest. We were informed that Man—the male and female—was created in a particular manner, distinguishing him from the rest of creation, and that he received his soul from the inbreathing of the Almighty; and we could not confound him with the lower animals, although, perhaps, we might never conceive the ineffable fact expressed in his being "made after God's image." Speaking of the language used in the narration, he said, supposing that Solomon or the son of Sirac had conceived the idea of the creation, and wished to express the circumstances in the Hebrew language, he would have clothed his ideas in the same phenomenal language as that in which the Mosaic narrative was conveyed; nor could he have found a better term to express some indefinite period than the one used. Great objection was raised on account of the mention of a seventh-day, or day of rest; and it was contended that if it consisted of twenty-four hours, so must have all the others. This he admitted as a fair conclusion. But it was a fallacy to think it did so consist. Was it stated that God's Sabbath had twenty-four hours? Did Deity resume his work, after the solar day? These questions were pertinent; and the answer to them went to show that God's rest, or Sabbath, was an indefinite period. It might be seen, too, that there was no "evening or morning" mentioned as comprising the seventh day, or day of God's rest. In considering the question, it would be useful to give the idea of the Hebrew facts. Modern opinion was in favor of considering all before the Adamic period as supernatural, and all after that as natural; while the Hebrews freely mingled the natural and supernatural in both periods. The words "Genesis" given in an early copy of the Septuagint, and the general term of expression showed that growth or gradual progression was their idea. There were many important passages in scripture which supported this view, and St. Paul seemed to have looked on the subject in this light.

The professor cited various passages which carried the mind of the reader far back into the ante-Adamic period, and with much philological skill proceeded to justify his translation. Was it natural or consistent with the grand conceptions which the writers aimed at, to confine these sublime events within the limits of six times twenty-four hours! We should consider the main idea of the writer, and the conception intended to be conveyed when he spoke of those days before the commencement of earthly duration, and what best expressed the conception of Deity. It was difficult for the human mind to conceive the idea of time without ending.

He gave an explanation of the force and meaning of the original word rendered "Eternity." *Olon* was indefinite, unmeasured duration, in contrast with natural or measured periods. To give us the highest conception of Eternity, the Psalmist says, "Thou art from everlating to everlasting;" and again, God's kingdom is expressively described as made of "*Olons*" or "Eternities." Looking upon the earth with the geologists, it presented a view of succession; but as to the length of those periods, we never could form any rule. He had shown that Scripture did not confine us to days of twenty-four hours; but the geologists had no more authority for extending these periods to so many millions or billions of years. Who shall take upon himself to say how long or short it took Nature to upheave or form a Continent? Few, perhaps, considered the difficulty attending the standards of measurement and weight, as shown in Parliamentary and Congressional Reports. Nature was forever changing the standards on which they depended.

He had said the Mosaic account of Creation was simple prose; and it might be asked how he distinguished phenomenal language with prose and poetry. This he would endeavor to answer by saying that, in prose, the thought alone was expressed by the use of images or phenomenal language; in poetry, not only the thought or conception, but strong emotion was expressed; and poetry (as her name denoted) made her own images. He quoted some passages from the book of Job, in illustration of the latter; and from the prophets, of grand and majestic prose. The idea of the earth's roundness would naturally, he said, present itself to the thoughtful mind, at an early period; and we accordingly found the idea—as also that of free suspension in space—given with force in Job, and other parts of the Bible. The grand conceptions of Creation, of God, and of Eternity, conveyed in Scripture, could never be compensated for by the theories of geologists, however ingenious. Throughout the Bible, the natural and supernatural went hand in hand; and the idea of law or order was always accompanied by that of the lawgiver.

It had been said that were modern science known, the question put to Job in respect to what he knew of the Heavens, the elements and the earth, would have been answered; but this position the Professor disputed. When these questions were put, as they were to Job, Science should confess her ignorance; for no matter to what extent her discoveries had reached, when she came to the nature of primal elements—the origin of matter—she could answer nothing. She might split up a ray of light into many colors; but she could not tell in what light consisted. Neither could she explain the law of fluidity as distinguished from the phenomena. Many phenomena were explained by fluids; but science could not explain the phenomena of fluidity itself. Take two substances, apparently most closely connected, and constantly resolving, the one into the other—a snow flake and a drop of water—yet all the learning of boasted science failed to show in what the difference between them existed. Much less could Science tell in what the principle of light lay, or where were the foundations of the earth.

Legislation for the Colonial Church.

It is not improbable that during the present session of the Imperial Parliament some definite measure will be passed for giving the Church in the Colonies the power of managing its own affairs, the decision upon Mr. Gladstone's Bill having only been postponed to give time for obtaining the opinions of the several Colonial Churches.

Though opinion may be divided as to the expediency of reviving the Convocation in England, there appears to be but one sentiment here upon the necessity of the Colonial Church being vested with certain Synodical powers.

Wherever any state of things has grown up, for which no existing laws are available, some system must be framed to meet such a state of things: and however much we may assume in theory that the Church here is governed by English Ecclesiastical Law, yet that law is to us almost a dead letter, inasmuch as there are no *Courts* to give it effect. Hence the necessity for some system of Ecclesiastical Law and Judicature suitable for the requirements of a Colonial Church. The sooner, therefore, the Colonial Churches are empowered to act in this matter for themselves, the better.

The chief difficulties attending the subject appear to relate to the Supremacy of the Crown; and the degree of control or interference to be allowed to local Legislatures.

The Supremacy of the Crown can scarcely be exercised here, in the same manner as in England. *There*, from the incorporation of the Church with the State, all Church Laws are part of the Laws of the Land: nor can any change in them be made but through an Act of Parliament, followed by the Royal assent. *Here*, the Church is not in the same position, at least practically, however the theory may have continued the same. It is desired to make the Church independent of the State—to withdraw all peculiar privileges, and to place it exactly on the same footing as other religious Bodies.

But the Church has one peculiar feature which seems to stand in the way of this, viz., the distinctness with which she affirms the Supremacy of the Crown in all matters Ecclesiastical as well as civil. This appears to present the same absolute severance from the State in the case of the Church as in the case of other religious Bodies; at least from the head of the State; the acknowledgment of the Supremacy of the Crown in Ecclesiastical matters not, of course, including any Supremacy of Parliament.

This Supremacy is so positively affirmed in the in the first of the Three Articles subscribed by the Clergy at their Ordination, according to the 36th Canon, as well as in the 37th of the Articles of Religion; and the recognition of the same principle runs so clearly through the whole Book of prayer, that it may well be a matter of grave doubt whether it ought not to be still maintained inviolate by the Church throughout all the Colonial territories of the Empire. Indeed, our acknowledgment of the Royal Supremacy is so comprehensive in its terms, that it seems to require that *no* cause or matter should be definitely settled without the assent of the Crown being obtained.

In the *civil* legislation of the Colonies the inconvenience of reference to a distant Imperial Head is removed by the appointment of a resident Governor, empowered to act as deputy, and authorized in most cases to give or withhold the Royal assent, or to send a Bill home at his discretion. But the Royal Supremacy could not be exercised in the same way in *Church* matters, the Governor General, unlike the King or Queen, not being under the special obligation of an oath to protect the Church, nor being necessarily a member of the Church, and being too much subject to the influence of political factions to be entrusted with even a delegated Supremacy over the Church.

To avoid, therefore, breaking in upon the principle of the Royal Supremacy, as it is at present acknowledged by the whole Church in all parts of the Empire, the only alternative seems to be—that all acts of a Colonial Church Convocation designed to have the effect of *laws* or *canons* should be reserved for the assent of the Crown.

Probably this would not be attended with so much inconvenience as on first thought might be supposed. For a Convocation would not usually meet more frequently than once a year, and the delay consequent upon such reference would not be greater than in many important civil questions. It would be likely to prevent the adoption of crude measures, and would induce a feeling of gravity and responsibility when it should be felt that all the laws of such Convocation must be submitted to the approval of the Crown. It would also operate as a *check*—which is always salutary—as much to the proceedings of the many as of the few. Neither would it hamper the free action of the Convocation, inasmuch as the Church would not want to be *constantly legislating*. The chief work would be at the outset, viz., in framing a suitable code of canons and regulations for the Church in the Province, which being once done, the amount of important rules to be made and transmitted for the sanction of the Crown would not be very great.

The sanction of the Crown would give to the acts of the Convocation greater weight with the members of the Church generally, and would maintain loyalty of feeling. Such a system would also obviate any objections which might be raised, against giving the Colonial Churches the power of internal self-government, on the score of such power being incompatible with the Royal Supremacy, and tending to dismember the National Church.—*Canadian Churchman.*

THE BRITISH MINISTRY.

The completion of the British Ministry presents us with an array of talent, such as the Queen has seldom enjoyed in her Councils. Lord Cranworth, the successor of Sugden on the wool sack, has been known as a lawyer of considerable note in Chancery practice, and a politician of liberal sentiments, though not first-class talent. Under his family name of Robert Monsey Rolfe, he has been Solicitor General, a Baron of the Exchequer, and Vice Chancellor. In 1851, he received the appointment of Judge of the Court of Appeal in Chancery, a position which he has occupied creditably until his recent elevation to the seals. The Earl of St. Germain, the Lord Lieutenant of Ireland, is a conservative peer, better known as a member of the House of Commons some years ago, under his Irish title of Lord Eliot. He was successively a Lord of the Treasury, Ambassador to Madrid, Post-Master General, and Secretary for Ireland, under the Peel Administration. His present appointment may be regarded as a highly auspicious one for the interests of Ireland. Sir James Graham, the First Lord of the Admiralty, merely returns to the office which he held from 1830 to 1834, during the administration of Earl Grey. He retired from office during the latter year on account of the radical extremes to which some of the reform measures were carried, and returned to it again, with Sir Robert Peel, in 1841, as Home Secretary; a post he continued to fill until July 1846. Since that time his parliamentary policy has been quite guarded and moderate, his earlier predilections and later connections disposing him to liberal measures. As a fair representative of the radical, though not strictly of the Manchester interest, Sir William Molesworth has a seat in the Cabinet, with the post of Commissioner of Public Works, to support it. Sir William is the member for Southwark, and a desire to conciliate local as well as partisan influence, added to the importance of having his acknowledged soundness of judgment and personal worth pledged to the administration, have no doubt contributed to his selection. If any prestige may be drawn from his well-known political sentiments, the Jews may hope for favor from the present Government, in the removal of their difficulties.

The most noteworthy and promising personage, who figures in the new shuffle, is the Right Hon. William Ewart Gladstone, the successor of Mr. Disraeli as Chancellor of the Exchequer. Mr. Gladstone is at the meridian of life, being now in his forty-fourth year, and possessing the highest possible reputation for talents, worth, and Parliamentary ability. The son of a Liverpool merchant of great wealth, he was educated at Eton and Christ church, Oxford, where he graduated in 1831 with the highest honors. His public life commenced with professions of ultra-conservatism. In 1832 he was returned to the First Reform Parliament as Member for Newark. Sir Robert Peel, with his usual discernment, gave him the posts of Lord of the Treasury and Under Secretary for the Colonies in his ephemeral Ministry of 1834–5; and upon returning to power in 1841, placed him in the Board of Trade and the Mint; and in 1845, gave him the Colonial-Secretaryship. Mr. Gladstone of course shared the fortunes of his leader in July, 1846, having previously attempered his original ultraism to the modern ideas of that eminent statesman. During the Russell and Derby *regimes*, Mr. Gladstone, with his old associates, has occupied a truly conservative attitude, and, until the debate upon the budget excited every Parliamentary disputant, seemed mainly interested in those exertions on behalf of the victims of King Bomba, which entitle him to the gratitude of humanity. The last night of the Disraeli drama brought him out in that stern and dignified rebuke, with which he cooled down the indiscriminate ardor of the vanquished financier. Could Mr. Disraeli have foreseen that the gentleman who read him that merited lesson, was to be his successor in office, it might have elicited a retort still more scathing and venomous.

No contrast indeed could be more decided than that existing between the actual and *ci-devant* Chancellors of the Exchequer. To the notorious attributes of "Dizzy," Mr. Gladstone opposes the coolest and most logical judgment; practical common sense; earnest devotion to the established church; keen business ability, sharpened by much experience; and an unaffected dislike of oratorical and verbal display.

His demi-theological writings convey a just idea of the bent of his mind; and form moreover a highly curious set-off to the fantastic composition, wherewithal his predecessor formerly amused the intervals in his public labors. Mr. Gladstone will not only command respect for himself but for his coleagues, in the Commons, where he is extremely popular.—*N. Y. Daily Times.*

Communications.

For the Churchman.

A Few Thoughts on the Book of Common Prayer.

The vanity and pride of the human heart has always been the most efficient medicum through which the great enemy of truth and righteousness has interfered with the integrity and purity of the gospel. Thus he early brought heresies and schisms into the Church. The intrusion into the concerns of that spiritual and heaven-born body, of worldly interests and policies, worldly means and measures, and the fear of the world's frowns, and the fascination of its smiles, largely increased the evil. The usurped authority and corrupt dogmas of popery, although not annihilating the essential principles of the evangelical system, so over-loaded them with the rust of error and heresy that they were hardly to be found. It pleased God that through the Anglican portion of His Church, sound catholicism should wipe off this rust, and appear in the integrity and purity in which, as the gospel, it was originally established. There were unfortunately also other measures of reformation from popery, in which zeal for change was suffered to wander in unscriptural paths, and which God has therefore allowed to do, to a lamentable extent, the antichristian work of schism, heresy, and infidelity. By His great blessing, however, the reformed catholicism which His Church in England gave to the world, is spreading largely and rapidly through the earth, and may be humbly hoped to prove His honored means for ultimately remedying the dissentions of Christendom, and bringing it to the purity, piety, and unity, of the true faith and Church of the gospel.

An important agent in this blessed work, to a certain extent has been, and to the full extent may be hoped to be, *the Liturgy*, which, in its three branches, English, Scotch, and American, is substantially the same.

All who profess and call themselves christians, agree that there must be human agencies to bring and keep men in the true knowledge and practice of the religion of the Bible. This is in accordance with the will of God, Who has always had in His Church the ministry of the living teacher in inseparable connection with His written Word; and has also provided for *acts and requirements*, elucidating and enforcing His revelation, by the combined operation of those vested with authority in His Church. Hence the early councils, commencing in the time of the Apostles; and the more or less direct indications in the apostolic writings, of power in different sections of the Church to explain and enforce christian faith and duty.

It is true: herein, as in all God's appointments for both our temporal and spiritual good, man's native, and sinfully increased, fallibility and waywardness have led to much perversion and corruption in both faith and practice. By His good providence and grace, however, we have invaluable helps and guides to a right understanding and practical application of Holy Scripture, in the authoritative acts and decisions of general councils of the Church, gathered from all its parts, in times so early that there must have been certain knowledge of what was the evangelical system of faith and duty, before the New Testament was written, and which that inspired volume was intended to record, and enforce, and render permanent in the world; and that there could hardly have intervened any serious departure from that system to such an extent as not to have stood out before these councils in the obvious shape of innovating errors.

To these early general councils, held before the Roman Church's intolerance had led to the breach between Eastern and Western christendom—since which event there could of course, have been no general council—none that could have claims on the whole Church—the Church of England looked as a rule and guide in her reformation from the monstrous corruptions which partial and comparatively modern councils, and papal dogmas, and the cunning device of doctrinal development (but another phase of what, in modern times, has cursed the Church, as rationalistic ingenuity and progress) had gathered around the sacred deposit of evangelical truth and order. The rulers of the English Church did not affect the establishment of a new Church. Their object was to restore the Church established in their land to what it was when, as the primitive British Church, it was served by pastors, and was stamped with the genuineness and purity, of the apostolic age. With the Bible as the great authority, and the well authenticated catholic principles and order of the primitive Church, as the best rule and guide in interpreting the Bible, they retained what they found thus sanctioned, rejected what was thus condemned, and were governed by a judgment thus regulated, in such modifications, and additional provisions, as, in the exercise of a right guaranteed by the ancient Catholic Canons to all national churches they deemed suitable under existing circumstances.

Thus was formed the above mentioned Liturgy, by which is here meant the whole of the volume usually known as the Book of Common Prayer; and which is substantially the same throughout the Reformed Catholic Church in the British Empire, and our American Republic, and other parts of the world to which either branch has extended its ministrations.

This volume contains dogmatic teaching in its creeds, catechism, exhortations and addresses to the people, and articles of religion. It also presents a very full, and a most interesting and impressive, guidance in religious truth and duty, in the devotions with which it is replete. This last is a species of instruction on which the good christian cannot but set a high value, and to which he cannot look without special confidence of finding therein such teaching as the Church may be expected to impart with the greatest care, and the most awful sense of responsibility. Surely she will be peculiarly careful and guarded, in those principles, and those views of duty, of which she would have her members make solemn profession or recognition in their addresses to God.

There is not in the christian world, under the papacy, among protestants, or in the various Greek and Oriental communions, a system of worship, and of religious guidance and training, which so thoroughly throws itself upon Scripture, and challenges trial by the Scriptures, as this Book of Common Prayer. The Bible is conspicuous throughout.—Large portions of it must be read in its Daily Morning and Evening Service; and it furnishes a prominent feature in almost all its offices. The Book of Psalms, that well filled treasury of faith and piety, love to man and devotion to God, furnishes a constant and large portion of her praises and thanksgivings, and her commemorations of the gracious acts, and recitals of the holy law and will, of the Almighty.

The intelligent and unprejudiced christian, in either his devotional use, or his ordinary reading,* of the Prayer Book, will be struck with the fact constituting one of the most valuable features of the volume, and a simple and effectual test of its scriptural character—that this introduction into its service of frequent large portions, and constant smaller extracts, phrases, and expressions, from the Bible, by no means interferes with the homogeneousness of the whole. What is not literally from the Bible, is so identical with it, in principle, in spirit, in form, that all fits well and works well together; and presents a beautiful view of the union God has established between His word and His Church, in the promoting of His glory, and the spiritual and eternal good of men.

The Prayer Book occupies an eminently important place in the christian world. It takes the genuine catholic, in other words the truly evangelical, ground against both popish and protestant corruptions of the gospel. No system of opposition to the former can compare with it for unity of principle, of spirit, and of action, or for extent or efficiency of operation. No system can compare with it in adaptedness to keep protestantism within evangelical bounds, and save it from degrading subserviency to endless dissention, to schism, heresy, and infidelity.

Let the intelligent and devout christian study well and thoroughly the Book of Common Prayer, the faith it inculcates; the provision it makes for public worship, and other occasions proper to be hallowed by the exercises of religion; the principles, precepts, and spirit of practical piety and morality, which pervade it; the view it gives of the office and functions of the christian ministry; its rules and measures for the religious instruction of all ages and all orders of men; and its teachings respecting the relative position, and mutual duties, of pastors and people; and then suppose a community in which its entire system is carried out, and its principles faithfully applied in the daily course of individual piety, morality, and charity, and of duty in the state of life to which each has been called of God. Does he know any other that can more effectually accomplish the gospel's blessed work in this world, and diffuse a more scripturally founded hope of its everlasting blessings in the world to come? B. T. O.

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* A work holding in christian literature the rank which is held by our Prayer Book, ought, besides its devotional use, to be carefully read as an intellectual exercise, in order that the mind may be placed in full possession of its rich stores of moral truth, and of its variously enforced principles and precepts of human duty. This may reasonably be asked of all who would form an unbiassed judgment of what is held by so large a portion of christendom as a standard of faith, and a guide to practical piety. It will also greatly tend to rightly and with due edification applying the volume to use in the worship of Almighty God.

The following communication, from one of the most eminent, most intelligent, and most useful laymen in the Church, is, in the author's own words, "a *bona fide* reply to an inquiry from the far West." We have no doubt it was well-fitted to the state of mind for which it was meant: at all events, it seems to us to hit the very pith of the argument in a certain point, and that a very important one. We shall hope to hear much and often from the same source.

WINDSOR, Vt., Jan. 14th, 1853.

DEAR SIR:

You inquire, "why should I not unite with the Roman Catholic Church? Is it not the true Apostolic Church?"

I could not spend time, and if I could, should weary you, in stating all the reasons, which induce me to prefer the English to the Romish Church. I will state a few.

The Church, in primitive ages, was divided into dioceses, and every Bishop was independent, and supreme, in his own diocese.

In the progress of events, it became convenient to have the Church in each Province or State, under one head, and hence Primaries, or Archbishoprics, having a national jurisdiction, took their rise. And as, when the Roman Empire became Christian, it extended over most of the civilized world, it was natural that the Primacy of Episcopal jurisdiction should be accorded to the Bishop of Rome, as it was for many centuries. But when the Roman Empire became reduced to the Seven Hills of Ancient Rome, by parity of reasoning the Primacy should have been divided, with the Empire. But no! The Bishop of Rome, from that day to this, with a perseverance and spirit of determination worthy a better cause, has put in requisition all the most desperate powers of earth, at his command, not to say more, to enforce, by fagot and flame, what I esteem a wrongful, an arbitrary, an usurped, and an oppressive authority.

The English nation, by the blessing of Almighty God, has escaped from this tyranny and usurpation; and has become perhaps almost as much entitled, by the extent of her temporal dominion, to the primacy of the Episcopate, as Rome was, in her palmiest days; but still the Church of England, which has done more to extend the dominion of christendom over paganism, and to christianize the world, than all the European churches combined, still stands, as does also the Greek church, and all the Eastern churches, upon the record of usurping and false Rome, as an ex-communicate and a heretic!!

Rome will find, in the great battle of Christian liberty, and Christian civilization, which, in the Providence of Almighty God, is now going forward, and in which England and America are destined always to lead; that the English nation and the English Church, if America is true to her rightful allegiance, in the mother Church; that the power, which she has so long affected to despise, will, by the blessing of the Almighty, be made the instrument of sweeping her foul places, and her usurped dominion, as with a broom, till she shall learn to love mercy, to deal justly, and to walk humbly with God.

Under these circumstances, I should esteem it cowardly and craven in me, to desert the standard of my own mother Church.

But in reply to the second inquiry, I must say, that I have no sympathy with that other spirit, which would treat Rome, as she treats us. I consider the Roman Church, at home, in her own dominion, a true branch of the one Holy, Catholic and Apostolic Church, but that she is here a usurper and a tyrant, and as such we, who are the descendants of the English nation, owe her no allegiance. We might as well introduce the Roman language or the Roman laws, into our State, as the Roman Church. I should as soon think of introducing the English monarchy, which in the Providence of God has become a by-gone thing with us, as the Roman Church, whose spirit and teaching, is averse to the spirit of our times and our country. To be brief, I have been compelled to appear sometimes abrupt, perhaps, but I have given you an epitome of my views in reply to your inquiries. Let every man be fully persuaded in his own mind. Should you unite with the Roman Communion, I should esteem you safe, but deluded, and *because* you are deluded!

I. F. R.

A constant crowding and elbowing of other things has hitherto prevented our noticing, as we had intended to do, *The Register*, a new Church paper that has succeeded to the *Banner of the Cross* in Philadelphia. Happily, what we would gladly have said, if we could, has been so much better said by the *Literary World*, that we have no hesitation in clipping the subjoined notice from that paper; considering that after the originating of a good thing, the next best course is to circulate it. We will but add, that as the Literary World is commonly sound in its judgments in such matters, so it seems to be especially so in this instance.

"*The Banner of the Cross*, an always well-conducted journal, under the editorship of the Rev. Frederick Ogilby, has been discontinued, and its successor, with the beginning of the year, springs up in a large, industriously edited, and carefully written sheet, *The Register, a Gazette of the Protestant Episcopal Church in the United States.* Its spirit, we think, is worthy of emulation by the religious press of the country, for its sobriety, earnestness, intelligent facts, and liberal range of discussion and information. The conductor evidently treats religion as a thing for week days as well as Sundays, and carries his reflections into the domains of general education, politics, and the general history of the times. The selections, too, are well made in poetry and prose, and the critical papers full and thoughtful. The chronical of current events, if continued faithfully as commenced, will be of no little value to the reader's Sunday meditations."

A NEW AND INTERESTING SERVICE.—The Rev. Thomas Gallaudet is about to form a parish in the city of New York, into which the educated deaf mutes may be gathered. He holds service twice every Sunday, in the small chapel of the University on Washington Square—in the morning with the voice, and in the evening by means of the sign-language. We understand that it is the intention of Mr. Gallaudet to build a church for the especial accommodation of the class of the community, for whose spiritual welfare every true christian must feel an interest. It is stated that there are upwards of 100 educated mutes in New York, and the number is increasing.

THE CHURCHMAN.

NEW YORK, FEB. 5, 1853.

☞ All letters on business must be addressed, in future, to JOHN HECKER, *Proprietor of the Churchman.* All communications and articles concerning the paper, to Rev. H. N. HUDSON, *Editor of the Churchman.*

⁂ No Communication may rely on being attended to, unless authenticated by the name and address of the writer.

"THE MISSION TO THE JUBILEE."

Such is the leading title of Bishop De Lancey's "Report to the Convention of the Diocese of Western New York, of the mission to England, to attend the closing services of the third Jubilee of the Society for the Propagation of the Gospel." The Report has been published at Utica, and is to be had, we believe, at Mr Dana's, 20 John street. It cannot be circulated too much, nor read too carefully. Besides the account of the movements and doings of the Rt. Rev. Delegates, it has a long Appendix giving the proceedings of the various meetings they attended, as reported at the time in the English Journals. The whole occupies ninety-eight closely-printed pages, breathing throughout just that spirit which churchmen cannot well have too much of. The reading of it is, from first to last, an inspiration of the purest and noblest brotherly sentiment. We verily believe that no one can long converse with its pages, without settling in his mind that the occasion marks an era in the history and prospects of the Reformed Catholic Church.

The Report proper aims at little more than a naked statement of facts in the order of their occurrence. It is meant to be a plain unvarnished tale of what the Rt. Rev. Author was himself a part, and is everywhere distinguished by that luminous order of arrangement and transparency of style which mark whatever we have seen from the same source. Bishop De Lancey manifestly sought in this instance to shed nothing but the *dry light* of his own compact and well-built understanding into the minds of his readers, but the subject would not let him do this: the grandeur of the theme and his inspiring recollections of what he had seen and heard are every now and then lifting him above the level of his purpose into a chaste and sober eloquence, which is all the more moving forasmuch as it evidently breaks forth in spite of him.

Perhaps it is superfluous to cite any passages in illustration of this: yet we cannot withhold the sentence with which he concludes the account of the Jubilee Services at Westminster Abbey on the morning of Tuesday the 15th of June. On this occasion there were present eighteen Bishops, among whom were four from Scotland, two from the United States, one from the English colonies, one from Jerusalem, and two that had been in the East Indies; the sermon was by the eloquent Bishop of Oxford; and the Holy Communion was administered by twelve Bishops to about a thousand persons. After stating all which, the Rt. Rev. Author reflects as follows:

> I refrain from attempting to describe, I leave to your own minds and hearts to imagine, the feelings excited by this sight of Christian Bishops, Clergy and Laity from the four quarters of the Globe, attesting the reality of catholic unity among Protestants, by mingling their voices in worship, praise and prayer, reciting the Creeds of the earliest ages, kneeling together in love at the Holy Communion, and receiving from the able and eloquent lips of a Minister of God, a Bishop of the Church, whom many before had never seen, the soul-stirring truths of the blessed Gospel of the Son of God. Our hearts swelled with the joyful confession—"Lord, it is good for us to be here."

On the 4th of July, the Bishop of Winchester held an Ordination in the chapel at Farnham Palace, Bishop De Lancey, and the Rev. Drs. Wainwright and Van Ingen, having been previously invited to share his hospitality and attend the service. At the request of his lordship, Bishop De Lancey preached, and joined in the imposition of hands on those ordained, as did also Drs. Wainwright and Van Ingen. Whereupon the Report speaks thus:

> This was probably the first time that an English and an American Bishop had united in the act of Ordination, and that an American Bishop had in England preached the Ordination Sermon, and all together, Bishops, Priests, and Deacons, on such an occasion, partaken of the Holy Sacrament of the Lord's Supper. Subsequently, in the presence of the Clergy, his family, friends, and of ourselves, the Bishop expressed his personal gratification at our presence, his thanks for my assistance in the services and the sermon, the pleasure this combination of services had afforded him, his warm interest in our American Church, his felicitations to us on the day—the Fourth of July—as the era of the Independence of the United States, to be regarded as a providential event for the advancement of the Church, and the good of both nations.

We have room for but one extract more, and our choice shall have reference to the broad and deep sentiment of Catholic unity, which the passage manifests.

> To the cordiality, interest, and brotherly affection uniformly, and in all directions, evinced by the Bishops, Clergy and Laity to ourselves, in this Mission, as Bishops of the Protestant Episcopal Church in the United States, their desire to understand our system, their joy in our past success, their concern for our further progress, their disposition to closer intercourse, their satisfaction at the opening prospects of the Church of Christ in our portion of the world, their respect avowed for our country, and their anxiety to learn fully, and weigh accurately the workings of a religious body so diversely situated from their own in its relations to the State, my Rt. Reverend Brother and myself can bear the testimony of the eye, the ear, the judgment, and the heart.

At some future time we shall hope to present various other passages from this excellent Report. For we cannot but think that in setting forth the vastness and strength of the Church it furnishes such sublime matter of thought, and such potent persuasives to lofty and generous feeling, as must tend to raise us above our individual and party differences. Yet we have to confess, that the parts most interesting and attractive to us are to be found in the Appendix. The account of what took place at the Lord Mayor's Dinner, June 16; that of the proceedings at Winchester, June 17; that of the Society's Welcome to the American Bishops, June 18; the things seen and heard at the Collation in Exeter Hall, June 22; the scene in the Theatre at Oxford, June 23; those who can read these things, without having their minds and hearts knit up closer to our great and glorious Mother, must have minds and hearts much stronger than ours, or else much weaker. And besides the fund of noble sentiment and high-toned purpose which runs through these pages, there is much interesting and valuable information to be gathered from them. Of this we can produce but one example now, and promise more hereafter. The writer is speaking of that awful Famine which a few years ago almost depopulated whole districts in Ireland.

> It is calculated that at least a million of people perished during that visitation; and although British benevolence was prompt and early in rendering aid, many of the people died before the supplies could reach them. But however fearful the scourge, it pleased the Lord in His inscrutable wisdom to employ it for the furtherance of His own great work, and results have arisen equally unexpected by the friends of the Gospel and by the opposers of that Gospel—the Priests of the Church of Rome. Holy Water was sold—it produced no effect upon the diseased potatoes. The people implored the Priests to exert the power of performing miracles, which they had long claimed, and to stay the ravages of the famine, but no miracle was performed; the people then discovered that the Priests told falsehoods, and as a consequence they doubted the infallibility of the Church of Rome. In addition to which the supplies for their necessities came from the Saxons, whom the Priests had taught them to hate; and their lives were preserved in a great measure by the means of the Protestant Clergy, whom the Priests were wont to call mischievous heretics and the messengers of Satan. And the Priests having by means of political agitation unconsciously taught the people to think for themselves on the subject of politics, the people not unnaturally extended the same principle of private judgment to the subject of religion.

ST. MARY'S CHURCH FOR SAILORS, BOSTON.—We mentioned last week, from the *Christian Witness*, that on the evening of Sunday the 9th ult., the Rev. J. P. Robinson, rector of St. Mary's for Sailors, Boston, had 13 candidates confirmed in St. Stephen's chapel, by the Rt. Rev. Bishop Eastburn. The *Boston Atlas*, speaking of the matter, has the following: "Everything which concerns the religious culture of our seamen is of importance to the whole community. Mr. Robinson's parish seems to be doing a good work. Two of his thirteen candidates were sailors, two were wives of the keepers of sailors' boarding-houses, and the remainder the wives and sisters of sailors. We understand that Mr. Robinson had five other candidates for confirmation, who were providentially detained on this occasion by sickness, and, in addition to these, five other seamen 'ready and desirous' to be confirmed, but who were on that day unfortunately at sea. God speed the faithful minister in his work!"

So far as regards the fidelity, the zeal, and the untiring industry of Mr. Robinson, an acquaintance of several years with him and his doings warrants us in giving this notice the fullest endorsement. And a private correspondent, who has had still better opportunities of knowing, and whose long-headed, stout-hearted, most thoughtful and efficient churchmanship give his judgment peculiar weight, writes us as follows: "I know *no one* who is more content to be, in the spirit of his Master, even spit upon and despised when compared with some modern Barabbas, so he may diligently do his Master's work in his humble sphere." To his unflagging diligence and fidelity in the cause, Mr. Robinson joins in a singular measure the qualities that are most likely to render a man useful and successful among that class of people for whom he ministers. Ever ready, ever active, ever cheerful, he has withal such aptness and facility in his work, that he always knows how to hit a sailor in just the right spot to do him good. Of course they all take to him, loving him as a brother while looking up to him as a pastor.

BISHOP IVES.—It has at last become but too evident that Bishop Ives has seceded from the Reformed to the Romish branch of the Church. His well-known infirmity forbids us either to wonder at the deed, or to blame the man: in his case we may say, with peculiar emphasis—"Forgive him, for he knows not what he does." Those who have known him longest and best need not be told that his course is justly attributable to a most pitiable predisposition which renders him at times irresponsible for what he does. In his healthier periods he has himself been aware of this, and our readers will remember how not long since he begged and obtained that indulgence and commiseration which his constitutional infirmity would not suffer to be withheld. Such being the case, our only wonder is that the Romanists should be so impudent as to boast of his proceeding, and the Sectarians so uncandid or so dull as to ignore the cause thereof, and lay the blame on the Church. We have foreborne all allusion to this matter, till the certainty of the thing should fully appear; being well-assured that if he had gone, the cause for mortification would be with those *to* whom, not those *from* whom, he went.

Brownson's Review.

Brownson's Quarterly Review for January, 1853, has been on our table some four weeks. It is a very edifying paper, and is ever suggesting the strongest objections and furnishing the most forcible arguments against the cause it advocates. A man who can digest his teachings into moral nutriment, and thereby become so far assimilated to his matter as to have a relish for it, must have an ostrich-like stomach indeed. After the usual manner of those who, having been washed, have returned to the mire, he takes the most strongly to those parts of the system which to the uninitiated are the most offensive and unsavory; thus inferring that the taste is an acquired one, and so the more greedy in proportion as it is morbid and unnatural. What Rome has been for ages deliberating upon, and hardly dares even yet to pass into an article of faith, this Mr. Brownson seizes upon with all the extempore confidence of intuition, as if the whole elective virtue of his mind were practically inverted. Of course, therefore, the positiveness of his affirmations is in direct ratio to the doubtfulness, not to say absurdity, of what he affirms.

Mr. Brownson keeps, and no doubt will evermore keep, true to his old, perhaps ingrained, habit of endless logical agitation upon the smallest supply of matter: like the spider, he spins his thread on and on indefinitely, if not infinitely, but so attenuated, and involving so slight a consumption of material, that nobody can see where it comes from: there is no exhausting him, because there is an infinite using, and almost nothing used. From what would have ample space in the smallest corner of a nut-shell, he will whip up a mountain of syllogistic foam, which will seem perfectly impassible so long as one stands far enough off for optical illusion to have its proper work.

Mr. Brownson's fanatical preference for what lies so far out of nature and reason and revelation, that it can be come at only by a ladder-bridge of syllogisms; his honest boldness in displaying the wens and hideous excrescences of his belief; and his quixotic magnanimity in maintaining the worst features of his mistress to be perfectly beautiful, render him a most valuable exponent of the system to which his faculties are committed. There is no withdrawing or disguising of what is unsightly or loathsome behind the acknowledged beauties, so that the latter may enchant the eye, and thus reconcile it to the former: his chivalrous generosity (or is it conceit?) disdains to war save in behalf of that which fights against itself.

Thus, in the number before us, he has an article on the Worship of Mary, which he was put upon writing by two books that have lately been issued, treating of that branch of the Romish ritual. We have pitched upon the following passages of this article and produce them, as being specially adapted to extend the benefits of the author's teaching.

> "We have named these works," says he, "merely as the occasion of some remarks which we wish to offer, in the light of Catholic faith and theology, on the honor which we as Catholics pay to Our Lady, the Most Holy Mother of God and Queen of Heaven, our life, our sweetness, and our hope. We propose to consider the worship of Mary in its foundation, the principles or reasons on which it rests, and to defend the strong expressions used by Catholic writers when speaking of her in connection with our salvation. We do not propose to do this for the special benefit of Protestants, for they are not in a proper state of mind or heart to appreciate what we have to offer; we propose to do it solely for the sake of those of our Catholic friends who are liable to be more or less affected by the objections, cavils, and sneers of the heretical and unbelieving world in the midst of which they are obliged to live.
>
> "As Catholics we worship, that is, honor, Mary in common with all the saints, and we also offer her a peculiar worship, which we offer to no other saint. We defend this worship in part on the principle on which rests the worship of saints in general, and in part on her peculiar relation, as the Mother of God, to the Mystery of the Incarnation. In the *cultus sanctorum*, or worship of the saints, we must distinguish between the honor rendered to the saints, and the Invocation of saints; for the two things rest on very different principles. We honor the saints, we offer them a religious worship, and we pray to the saints, or invoke their interposition for us.
>
> "Mary is called the Queen of Heaven—of heaven and earth—Universal Queen. Our Lord is King, for to him has all dominion been given. He is king, not merely as Son of God, in his Divine nature, but he is king in his human nature, as Son of Mary. Her Son is King; then she, as mother of the king, is Queen, the Queen his Mother. As he loves and honors his mother, and must as a good son wish all creatures also to love and honor her, he must have crowned her Queen, and given her a formal title to the love, honor, and obedience due to a queen."

This latter passage very well exemplifies the writer's usual method of reasoning. With him, some logical question as to what *must* be commonly has precedence over all historical questions as to what *is*: he is ever making out some speculative necessity, which is to override or supersede the virtue of facts. Thus, in the matter of infallibility, his use is to argue that, certain ends being granted, the Church *must* be infallible, in order to the attainment of those ends; as, for example, the Church cannot discharge her proper mission, unless she have the power of creating new articles of faith: and to do this, she must have an authority co-ordinate with that of Revelation; which is in effect the power of making Scripture, and not merely of interpreting the Scripture already made; that is, in reference to the rule of faith, the Church must have legislative powers, and not merely judicial. Of course, then, all Mr. Brownson's arguments on this point are upset by simply denying the end. In this work or art of dialectical exercise, in the getting up and handling of ideal and speculative exigences, he has remarkable readiness and dexterity; but such strength is really but weakness, for it seldom fails to delude the possessor: like the passage of a bird through the air, it makes quite a stir at the time, but leaves no trace behind. In a word, there is a huge doing, nothing done. However, we must give one more extract:

> "Protestants call the worship we pay to Our Lady, in which they have no share, Mariolatry, and in order to justify their alienation from the family of Christ, seek, under pretext of zeal for the honor of God, to brand it as idolatrous. We are neither moved nor surprised by this. They have lost the deep sense of Christian religion, and really retain no worship to God superior to that which we pay to him in his saints. In regard to external worship, it is not we who worship Mary as God, but they who do not worship God himself as God. The peculiar distinctive external worship of God is the offering of sacrifice; but Protestants have no sacrifice—as they have no priesthood, and no altar—even their temple is only a meeting-house, or place of assembling together. In rejecting the Sacrifice of the Mass, they have retained nothing more than we offer to Mary and the saints."

We subjoin a short specimen of the reasoning whereby he makes out his case, as he thinks:

> "All the arguments which prove that God may and should be honored in his works, prove, *a fortiori*, that he may and should be honored in his works of grace, which are incomparably superior to his works of nature. Of the works of grace, the saints are the greatest."

To which it may be deemed a sufficient answer, that if the saints are to be religiously worshipped as the greatest of God's works, then such worship is due proportionably to His lesser works. The truth probably is, that there never was any idolatry but what proceeded on the principle of worshipping the Creator in the creature. The apotheosis of ancient heroes was but the worshipping of God in the greatest of His works then known. Thus Mr. Brownson's mode of escaping the charge of idolatry would equally exonerate those against whom God Himself brings the same charge. On this ground, there never was any idolotry, and the commands against it are worse than unmeaning. So, again, this writer justifies the invocation of saints by the custom of Protestants of requesting each other's prayers. Which would be a justification, perhaps, if we had any warrant for supposing the departed saints could hear our requests. But as such supposal implies their omniscience, or omnipresence, or both, it involves that very transferring to the creature of the glory of the Creator, wherein the sin of idolatry consists.

As for the alleged inability of Protestants to appreciate the doctrine in question, there is no apparent help for it but by locking up the Scriptures from them, or by erecting an equal or paramount authority in the Priesthood. We will but add that the article in hand was avowedly written for certain of the Romish Church, who, it seems, can hardly "screw their courage to the sticking place," in regard to the points in question. Does not this look as if the late improvements in Romanism were in danger of revolting some of its subjects? as if in the carrying-out of her principles Rome were hazarding a loss of her power? If their allegiance can outstand the Brownsonian serving-up of the faith, it must be immortal indeed.

Missionary Intelligence.

We are indebted to the Rev Dr Haight for Nos. 67, 68, 69, and 70, of the Quarterly Paper issued by the Society for the Propagation of the Gospel. To such as desire the extension of the reformed branch of the Church, these Papers contain much matter that cannot but be highly interesting; for which cause we cheerfully undertake to make out an abstract of the numbers before us.

TORONTO. The Society state that there are now in various parts of the British empire about twenty colleges or institutions, nearly all of recent date, in which young men are trained for the ministry of the Gospel as taught by the Church of England. In the Diocese of Toronto there are 150 clergymen, supported partly from local sources. Where so many were in the field, and so many more wanted, it was thought better and cheaper to provide the means of educating them on the spot, than to educate them in England and send them over the sea; and therefore the Society has occasionally aided in erecting a college. Trinity college, Toronto, was inaugurated, and the first students were entered, in January 1852. Towards the building of this institution the settlers in Canada contributed £25,000, most of which was in stock and lands, and hence not immediately available. In 1850 the Bishop visited England in quest of aid for this enterprise, and his appeal was answered in £10,000, made up by the Societies for the Propagation of the Gospel and for Promoting Christian Knowledge, the University of Oxford and many individuals. The form of the building is a quadrangle of 250 feet by 200. Half of it was to be finished by the 1st of October last. Already there are more than 60 students in the different departments of the college, of whom 21 are in Theology and the Arts.

The Rev'd S. B. Ardagh, writing to the Society from Canada West, under date of March 26, 1852, states that on his arrival there in October 1842 he found things in a very discouraging condition. In a district of 21 townships, each 12 miles square, there were but three clergymen, and these were at work, two of them 26 miles, and the third 40, from his station. In his own field there were two unfinished churches, at Shanty Bay and Barrie. In these he had services every Sunday; and he selected seven stations, from 6 to 10 miles apart, where he had services once a month or fortnight. On visiting the people around, and enquiring whether he might expect a congregation, the reply generally given was, that if he referred to the members of the Church, it would not be worth the while to come so far, but that the people would assemble to hear any one who came as a preacher; being satisfied if he took his text from the Bible and was a *smart* man, but not particular about the doctrine. The services, however, being regular, the congregations steadily increased, many returning to the Church who had left it, and expressing a wish for more frequent ministrations. At the date of the letter, there were 5 churches in the Mission, with regular services, besides five stations; and three more churches in course of erection. In three of the churches already opened, the average attendance was from 90 to 100. Besides all this, a schoolhouse has been erected in Barrie at a cost of about £200. On first going there he found it difficult to raise a few pounds for Church purposes: the last year £133 were raised for such uses in Barrie alone. The Mission is now reduced to about 30 miles square.

CAPETOWN. Hitherto, the efforts of the infant Church in South Africa have been directed solely to strengthening herself by increasing the number of her ministers and houses of worship, so as to give back to her own countrymen the opportunities they had once enjoyed at home. An earnest spirit of self-denial distinguishes alike the clergy and the laity. As an instance of which, a layman, being asked by a clergyman to contribute for a local object, replied, "I do not like these *donations*; why should we not have an annual tithe or rate laid upon us according to our means? I am sure many would be glad to give to you in that way; and, if you allow, I will begin it so at once"; at the same time, though comparatively a poor man, and having a family, emptying his pockets, and giving him all they contained.

A still stronger evidence of a right spirit in the members of that Church is, that the propagation of the Gospel among the surrounding Kaffir tribes has become a subject of great solicitude, and is viewed by them as a pressing duty. In reference to these tribes, the Society has the following: "When the past inactivity of the Church is thought of, and the 700,000 heathen in that vast diocese pass in review, it becomes a solemn question—if the state has failed of establishing peace, and of civilizing these heathen, may it not be because the Church has given no aid by her exertions to christianize them? Nor can it be advanced that these tribes present a less attractive field for missionary labor, than others where the Church has long wrought. On the contrary, so far from wanting either in intellect or sagacity, the Kaffirs are shrewd and clever arguers, and subtle evasive reasoners."

A clergyman of the Diocese of Capetown writes to the Society, that in the district of George a chapel was opened on the 18th of March for the use of a colored congregation. In the morning there were more than 200 persons in attendance; and in the evening 170. This is a district where, three years ago, there were only two or three colored persons seeking instruction in the Church. The plan proposed for carrying on the work is thus described by Bishop Gray:

> My missionary plan is, to plant in each existing Kaffir location, or in as many of them as the funds and laborers placed at my disposal enable me to do, institutions similar, in many respects, to those of the Moravians, and some other missionary bodies in South Africa. These institutions will embrace the following objects:
>
> 1 The conversion of the Heathen to the faith of Christ.
> 2 The education of the young.
> 3 The formation of industrial habits.
> 4 The relief of the sick and afflicted.
>
> With a view to these objects, an effort will be made to include within each institution a day-school, boarding-school, home for orphans, and the germ of a hospital. A clergyman will be at the head of each institution, and he may be aided in the industrial and educational part of the work by teachers selected for that purpose.
>
> All the pupils who resort to the Institution will be fully instructed in the christian religion. In addition to the ordinary instruction given in elementary schools in England, the male pupils will be practically taught gardening, farming, and certain mechanical arts; the female pupils, sewing, cooking, washing, &c., the whole of the household work being performed by them. The members of the Institution (who shall if possible have some acquaintance with medicine) will undertake the charge of the patients.

TASMANIA. A private letter from Tasmania, written by a young clergyman soon after his arrival there, has the following, in evidence of the good spirit that prevails among the colonists:

> I have as yet seen but little of my district. It extends about 28 miles in length. I have one church at Fingal, and the other close by, with service morning and evening alternately; they are eleven miles apart, but that is nothing here. The zeal of the people, and their great anxiety to attend the means of grace, would, or at least ought to shame our flocks at home; gladly do they come twelve and 15 miles to prayers, and some even more; while at home, a distance from the church of two or 3 miles is regarded as a fair excuse for non-attendance.

NEW ZEALAND. Among the institutions mentioned above, St. John's College at Auckland, New Zealand, holds an important place. At this college native boys are brought from the neighboring islands, and educated, and after a while sent home, bearing the seeds of christianity and civilization. In 1849 and the two following years, 20 lads were there educated under the eye of the Bishop, with a view to their being sent home as native teachers. In July, 1851, Bishop Selwyn undertook a voyage among the Melanesian Islands, taking back four of the natives that had been brought away the year before. He returned in October, with 13 others, who, at the latest accounts, were working steadily at the college, and making considerable progress in the English language, arithmetic, and writing; most of them being able to comprehend and willing to accept some of the first and saving truths of the Gospel. The Rev C. J. Abraham, writing from St. John's college under date of April 7, 1852, has the following:

> The Bishop left this place, in November for the Chatham Isles, taking back some of our young Maori men to see their friends for a time. He supplied them with a few sheep and other farm stock, hoping to induce the islanders to cultivate their lands in the English style, instead of Irish; that is, to grow wheat instead of potatoes only. The Chief of that island had lately died, and things were in a troubled state; for the late Chief was a very well-disposed man. His successor was his nephew, who has been with us at the college for three years, and is a fine handsome young man. He was, when he came, very proud, and it was curious to see his indignation when, according to college rule, his turn came to watch and tend a sick lad, who was his own slave. Then he himself was laid on a sick bed for half a year, and the kindness he received from all alike, from the Bishop, all the women folk of the college, and all the English as well as Maori boys, touched his heart, and he has become so gentle and affectionate, that we augur much good for his people among whom he is now gone reside. The Bishop walked from Wellington here, about 800 miles in 10 weeks, confirming 3,000 natives.

To the foregoing we may as well add some particulars from the *Gospel Missionary*:

> COLPETTY CHURCH, CEYLON.—In the year 1840, a district committee of the Society for the Propagation of the Gospel was formed at Colombo, Ceylon, and the Society's first missionary in the island, the Rev. E. Mooyart, was ordained by Bishop Spencer of Madras. This was five years before the Bishop of Colombo was consecrated. The Society now contributes an annual sum towards the support of a college at Colombo, and assists in maintaining seven clergymen, who minister to mixed congregations in various stations in the island.
>
> Great success has attended the ministrations of one of these missionaries, the Rev J. Thurstan, who has had charge, since 1849, of the mission at Milagraya, a large district, near Colombo, containing 25 villages, and embracing an area of 15 miles. In this mission there are seven congregations, comprising nearly 700 grown up persons; and eleven schools attended by 350 children; one of these is an industrial school, and has attached to it a large plot of ground, which the children cultivate.
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> Within this mission three new churches were opened in the year 1852. The contributions towards their erection amounted to £825 in money, labor and materials; and of that sum not above £100 came direct from England, no less than £548 being given by the natives. This surely is a most gratifying proof of the good effect of the missionary's teaching, when the natives of a country like Ceylon are induced to exert themselves to such an extent for the promotion of their own spiritual interests. Here is an answer to the prayers and alms of those by whom missionaries abroad are supported; a sign that the good seed is not sown in vain.
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> AUSTRALIA. Eighteen years ago, says Bishop Broughton, when I embarked for England, there was established here one archdeaconry, within which there were in this colony twelve clergymen licensed to minister. Eight churches then existed, and no more. The limits of that one archdeaconry contain at this time the province of a metropolitan Bishop, having jurisdiction over six suffragan sees; and this, through the infinite mercy of God, has arisen out of that proceeding to which I was then directed, and which I have now once more in contemplation—the same mercy in both instances, let us hope, guiding my judgment. The Bishoprics of New Zealand, Tasmania, Adelaide, Melbourne, Newcastle, and Christ church, have since sprung forth from the smallest of seeds, which were sown at the epoch here spoken of. So also has the great increase of clergymen who have been introduced into, and who are now ministering in, this and the other dioceses. With few exceptions, all the links in this wonderful chain may be traced to, and connected with, the appeal which was made in 1834–35 to the piety of the churchmen of England, on behalf of their brethren in Australia.

Ecclesiastical Intelligence.

CHURCH FOR DEAF MUTES.—In another column will be found a slight notice of this new and most praiseworthy enterprise. On Sunday the 23d ult. services were held in the Chapel of the University, situate on Washington Square. The purpose of the undertaking is to furnish opportunities of religious worship and culture to the many deaf mutes in and around the city, who, having graduated from the Asylum up town, are engaged in the various pursuits of life, some of them being married and having families. The Rev. Mr. Gallaudet, one of the most experienced and useful teachers at that Asylum, is at the head of the undertaking. The well-won celebrity of his father in that kind of instruction, added to the fact that his mother was herself a deaf mute, is a sort of warrant for the son's having an ingrained fitness for the task, such as can probably be found in no other person among us. The congregation numbers about sixty, and the enterprise appears to succeed admirably. Trinity Church has appropriated a handsome sum for the expenses of the year, and the minister is in hopes of raising eventually a Church for the special accommodation of that most interesting class of people. The services on Sunday the 23d ult., says the *Daily Express*, "were exceedingly affecting; and, though the attendance was small, the deepest interest was shown in the service, which was conducted in the sign language, by Mr. Gallaudet, who in the same way delivered a sermon from the text—"I keep under my body," &c.

A NEW CHURCH SCHOOL AT BROOKLYN.—The Churchmen of Brooklyn have for some time had in mind the establishing of a school for the education of females in the faith and worship of the Church. Accordingly, on the evening of Tuesday the 25th ult., a meeting was held in the Chapel attached to the Church of the Holy Trinity, to make the preliminary arrangements. The meeting was handsomely attended by both clergy and laity. Mr. R. W. Aborn being called to the chair, and Mr. A. G. Stevens appointed Secretary, the meeting was then opened with prayer by the Rev. Dr. Vinton. Judge Morse, Judge Johnson, and Messrs. Marvin, Taylor, and Ely were appointed a Committee to draw up a plan of organization and institution to be submitted to the next meeting. It is proposed to raise, on certificates of stock, $50,000, to erect and furnish a building adequate to the wants of the Church in Brooklyn, and where females can have all the advantages of the best institutions in the State. It is further proposed, that the Bishop of the Diocese be a visitor; the Principal and Trustees, communicants of the Church; and the Rectors of the several parishes in the city, Advisers. All this matter, however, was left in the hands of the Committee, who were to report at the next meeting, to be holden a week from that evening. The proceedings were marked by great unanimity and spirit. Success to the undertaking!

THE MUTUAL BENEFIT SOCIETY.—The third annual meeting of the Society took place Sunday evening, the 30th ult., at St. Bartholomew's church, the Rt. Rev. the Provisional Bishop presiding. The services were read by the Rev. Dr. Price, and the Rev. Mr. Halsey. The Sermon, preached by the Rev. Dr. Haight from the text, Romans xii, 4 and 5, was a clear, strong, and persuasive argument for christian unity in general, and for brotherly kindness in particular. The text and the handling of it were alike appropriate to the purpose of the Society, which is, "to do good especially unto them who are of the household of faith," by relieving the suffering and destitute, first, among their members, and then among their brethren in the Church. After the sermon, the Report was read by the Secretary, the Rev. J. H. Hopkins, jr. This was an exceedingly able and interesting paper, as indeed every thing is that comes from that gifted son of the Church. It is too long for us to present even an abstract of its matter. We can stay but for a few points. The statistics of the Society show a steady growth in every department of its operations. The number of members is now 100, being a third more than it was last year; and the funds on hand $1,187 58, which is an increase of about 50 per cent. The members, of whom 9 are clergymen, the rest laymen, are from 30 different parishes, which is proof of a generally-diffused interest in the objects of the institution. During the year, $79 28 have been appropriated in aid of six members, besides the sum of $126 from the Widows' and Orphans' Fund, for the widow of a deceased member. Over and above this, a considerable sum has been drawn from the Contingent Fund, for persons not belonging to the Society. One of the objects proposed, is to secure the benefit of Christian burial to brethren dying in poverty. In order to do this at less expense, application was made to Trinity Church Corporation, for a plot of ground in Trinity Cemetery. The response was given in a plot of 600 square feet, which will be all the Society will be likely to want for many years to come. One of the greatest drawbacks on the Society has lately been removed, in that the Provisional Bishop, having examined its constitution and by-laws, has given it his sanction in writing, and consented to act as its counsellor; and his presiding on this occasion was meant as a testimony to the Church at large of that approval which he had thus signified to the Society.

ST. PAUL'S CHURCH, COLUMBUS, OHIO.—A private correspondent informs us that St. Paul's church, Columbus, Ohio, the Rev. W. N. Irish, Rector, "is, after a long season of distress and adversity, progressing finely." The news is very comforting, and we shall hope to hear more such. So many of our brother Yankees have settled there and thereabout, that we cannot but feel deeply interested in their having the privileges of the same home with us, and of being under the care of the same wise and much-experienced mother; and that, too, without being exposed either to the thorns and briers of Calvinism, or to the tares sown by still worse enemies.

A THRIVING PARISH.—The Rev. H. H. Reid, rector of Christ church, Watertown, Ct., has issued to his Parishioners a "New Year's Offering," setting forth the state of the Parish. From this interesting document it appears that Mr. Reid became Pastor of the flock at the Easter season of 1850; that there are now 151 families belonging to the Parish, furnishing 517 usual attendants on Divine worship, besides the occasional attendants. During the ministry of Mr. Reid, 60 persons have been added to the Parish; 20 adults and 23 infants, 43 in all, have been baptized, and 38 confirmed; and there have been 22 marriages and 30 funerals. Communion Alms, chiefly bestowed upon the poor of the Parish, $131 02; sum contributed for missionary purposes, $407 53; other sums collected and expended for general and special Church purposes, $2,746 03; in all $3,284 58, exclusive of the Rector's salary and other liabilities.

In view of this statement, we can well believe what the Rector says touching the Parish; that "from a feeble and despised origin, it has attained to a great degree of respectability and influence, and that, not by pursuing a system of aggression upon its neighbors, nor by the aid of the machinery of periodical excitements, but by a steady and healthy growth." And he justly exhorts his Parishioners to "bear in mind that every Christian is, in a certain sense, a missionary, and that he may, and can, if it please God, be the instrument of conveying to many a dark, and deserted, and desecrated region the light of His Word, and the blessing of His ordinances."

As their present house is much too small to accommodate all who could and would resort to it; and to the end that the *widow*, the *fatherless*, and the *stranger* may have the consolations of religious worship, and not be prevented from seeking our Communion and fellowship; he urges upon his people either the erection of a new Church edifice, or the enlargement of the old; and adds in favor of the former—"It is to my mind an argument of no small weight, that the erection of a new building would secure to us a house in keeping with that religion from which the Architect derives his inspiration, and with the majesty of its Divine Author."

With such tokens of public spirit in the people, and of wise counsel and energetic purpose in the Rector, there can be little doubt, one would think, as to the issue. We venture to predict that they will ere long have *the new Church edifice, and not be a whit impoverished by the outlay.* We will but add, that we have dwelt the longer on this matter, forasmuch as it seems uncommonly fruitful both of encouragement to the faithful and of admonition to the remiss.

On the 29th of December, at St. John's church, Montgomery, Alabama, the Rev. R. B. Sutton was admitted to the holy order of Priesthood, by the Rt. Rev. Bishop Cobbs.

We learn from the *Calendar* that on the Second Sunday after Epiphany, being the 16th inst., Mr. J N. Marvin, B. A., from the Divinity School of Trinity College, was, in St. John's church, Bridgeport, admitted to the Holy Order of Deacons, by the Rt. Rev. the Assistant Bishop of Connecticut.

The *Calendar* records the death of the Rev. William H. Frisbie, Rector of Christ church, Westport, Conn., which occurred on Tuesday the 11th inst. His funeral took place the Saturday following, the Rev. Drs. Holcomb, Mead, and Todd, and the Rev. Messrs. Cornwall, Smith, Dowdney, and Stimpson, being in attendance. The sermon was by Dr. Holcomb. The Calender adds: "Mr. Frisbie was one of that class of true-hearted, earnest, quiet, hard-working men, whom we love to honor, and whom (to our short sight) the Church can ill afford to want."

RACINE COLLEGE, RACINE.—This institution, under the auspices and control of the Protestant Episcopal Church, in the Diocese of Wisconsin, was opened for the reception of students in November last. The Rev. Roswell Park, D. D., a graduate of West Point, and a gentleman most favorably known for his scientific attainments, is the President of this College, and has entered upon his duties with the happiest omens of success.

The Rev. Dr. Stevens, in a recent sermon in Philadelphia, made the following statements: There are 1,500 Episcopal Churches in the United States, furnishing sittings for 625,500. 350 out of the 1,600 clergy have no particular charge. In 1851 there were 59 persons ordained deacons, while there were 30 deaths and removals among the clergy. The number of candidates for holy orders is 100 less than nine years since, when we had only 600 clergy and 700 parishes; yet within the last twenty years the population has increased over 10,000,000.

HOUSE OF CORRECTION.—The *Witness* gives the report of the House of correction, Boston, made by the Chaplain of that institution, the Rev. J. T. Burrill, who is a clergyman of the Church. It is said that "the services of the Church are precisely what the unfortunate inmates of this institution need, and what, with scarcely an exception, they prefer."

There is a Sunday School, which embraces the female prisoners, and numbers over one hundred. This school is entirely under the charge of the Chaplain. In the Chapel there is a regular morning and evening service. As many of the prisoners, both male and female, as the chapel will accommodate, are in a very quiet and orderly manner assembled for public worship. I preach, says the Chaplain, two sermons on each Sabbath, which they listen to with very marked attention and interest. The remainder of the day they spend in their separate cells, each of which is furnished with a Bible and Prayer-Book, and occasionally with such other suitable books as can be obtained for them.

The Rt. Rev. Bishop Wainwright preached in St. Peter's Church, Albany, on Sunday the 23d, and confirmed seventy-five persons, chiefly females.

The Rt. Rev. H. Southgate, now of the Church of the Advent, Boston, and formerly Missionary Bishop at Constantinople, acting at the request and in behalf of Bishop Whittingham, who is confined at home by sickness, preached and administered the rite of confirmation at St. John's church, in Washington, on the 23d inst. The number confirmed was thirty-five, of both sexes and all ages, and including an interesting couple born deaf and dumb.

Dec. 9.—Bishop Johns confirmed 20 persons in the Monumental church, 10 in St. James', and on the 20th, 15 in St. Paul's, Richmond, Va.

BISHOP OTEY.—The Rt. Rev. Bishop Otey has concluded upon taking up his residence in this city, and has already removed his family here, who arrived in the city last Saturday. The Bishop will not be here himself until the latter part of the present week, probably in time to officiate at Calvary Church on next Sabbath. The congregation of that Church have purchased a residence on Jefferson-street for him, and it is probable that he will take charge of that Church, after he becomes permanently located. A beautiful lot has been purchased on the corner of Linden and Main-streets, whereon to build a new Church edifice for the Rev. Dr. Page, and a considerable sum of money has already been subscribed for its erection.—*Memphis Whig, Dec.* 10.

PRINCE ALBERT'S FARMING.—It is stated that Her Majesty and Prince Albert possess several farms in the Isle of Wight, two of which, containing about six hundred acres, the Prince farms himself. Every recent improvement has been introduced on these farms, and steam-engines are now performing on them various agricultural operations. His Royal Highness is a thrifty and successful farmer, and the results of his skill and superintendence may be regularly seen at the neighboring markets. The Prince is partial to the rearing and fattening of the Scotch black cattle.

Home Items.

The proceedings of Congress for the past week afford little that seems worthy of being chronicled. ——The Hon. Alexander Buell, member of the House from New-York, died on the morning of the 30th, of erysipelas. His remains were to leave for Herkimer Monday morning the 31st, and in the course of the day his death was announced in the Senate by Mr. Seward, with a fitting eulogium, who was followed in a like strain by Mr. Fish; and in the House by Mr. Jenkins.——In the Supreme Court, the Kane Extradition case came up for decision on Monday. The opinion of the Court was pronounced by Judge Nelson, referring the case back to the Circuit Court, and affirming the power of habeas corpus. Judges Taney, Nelson, Daniels, and Curtis concurred substantially in the opinion, though differing somewhat on minor points. An elaborate opinion was delivered by Justice Catron on the other side. The result is, that the action has to begin *de novo* upon the merits, and come again before the New York Court, the prisoner meanwhile remaining in custody.——The Legislature of New Jersey, on Friday the 28th, elected the Hon. William Wright to the national Senate. He run in by a vote of 48 to 29 over the Hon. J. W. Miller. Mr. Wright was at one time a Whig Representative in Congress, and has been run by the Whigs for Governor.

The steamship Star of the West arrived on Friday the 28th, bringing $1,800,000 in gold, and news from California to Jan. 1. Of the news there is but little, and that little very bad. The ill-fated city of Sacramento has again been flooded. Much snow having fallen in the mountains, and being followed by heavy rains, the little brooks became huge torrents, overwhelming towns and cities, and, it is feared, destroying several lives. The miners being forced to cease from their labors in consequence, and being without the necessaries of life, provisions have risen to an exhorbitant price, and all was present suffering with little prospect of immediate relief. Of course the yield of the shining enemy has greatly fallen off; and, as would seem, it begins to be found that all gold does not glitter.

The execution of William Saul and Nicholas Howlett, convicted of murdering Charles Baxter on board the ship Thomas Watson last August, took place, according to sentence, at the Tombs in this city, on Friday the 28th, at 12 o'clock. The particulars of the execution do not seem to be very edifying. Of course the place was surrounded by dense crowds of people to witness the dreadful scene, and all the roofs, windows, and balconies in the neighborhood filled with eager and expectant gazers. It will be readily believed that the criminals expressed great sorrow for their sins, and great willingness to die, now that there was no longer any chance of escape from death. Their professions of piety have been sadly dashed by the discovery of a plot they had formed for escaping from prison. Howlett, it seems, had dug a hole from his cell into one that was unoccupied; and the plot was to end in the shooting of two night watchmen, and the release of the shooters. The plot was detected some days before the execution, but the keepers, being requested by the prisoners, did not divulge it till after that event.

The American Colonization Society held its Thirty-sixth Anniversary at the Capitol, on the 18th ult.; a throng of ladies and gentlemen, including members of Congress, Judges of the Supreme Court, Heads of Departments, and other dignitaries being present. The Society was addressed by the Hon. Edward Everett, whose performance, if we may credit the statements of such as have a right to know, was altogether worthy of the speaker and of the occasion. The *New York Daily Times* speaks of it thus:

> It bears the marks of care and elaborate finish, which characterize the productions of its author, and is useful as affording a condensed history of the Colonization Society for the abolition of the Slave Trade, and their objects in the foundation of the Republic of Liberia. The sentiments of Mr. Everett in relation to the infamous Slave Trade will strike home to the honest convictions of the people. Any movement which shall accomplish the overthrow of that iniquity, if even by slow degrees, is praiseworthy. The Address takes notice of the salient points raised by cavilers and objectors, and proceeds to demonstrate the decline of the Slave Trade soon after the Liberian Government was so organized as to be able to check the traffic. The concurrence of the leading Christian powers in further effective measures is a favorite point which is very fully discussed by Mr. Everett. The speech is very calm and temperate.

Mrs. Harriet L. Packer, of Brooklyn, has given $65,000 for the endowment of a new Female Academy on Brooklyn Heights. The fact of this generous donation having transpired, and the old edifice in Joralemon-street being in ashes, the Trustees of that institution have determined to add to the sum appropriated by Mrs. Packer the further sum of $15,000, being the surplus in their treasury. With this aggregate amount of $80,000, it is intended to erect the most complete Female Academy in this country. Besides this important enterprise, the Trustees have it in consideration to appropriate the stock of the old institution, amounting to $32,000, for the establishment of a Brooklyn Academy for boys.

It is announced that the Rev. Isaac Ferris, D.D., of the Reformed Dutch Church in Market-street, has accepted the Chancellorship of the University of New-York. He will enter upon the duties of his office at the commencement of the next term of that institution.

The late Mark H. Newman, Esq., of Brooklyn, after making bequests to his children, by his will left $25,000 in trust to the American Home Missionary Society, $10,000 to the American Board, and has made the former his residuary legatee.

Foreign Intelligence.

The British steamer Africa reached this port last Sunday evening, bringing our London exchanges up to the 14th ult. The Africa was to have sailed from Liverpool on Saturday, the 15th, but was delayed one day by an order from the Foreign Office, for the purpose, as is supposed, of awaiting some important despatches to our government.

The Africa's news is rather interesting than exciting. Among the principal items is the announcement, by Lord John Russell, that he holds his seat in the present Ministry merely to stop a gap, and shall soon give place to Lord Clarendon. If we were an Englishman, we should be hugely tempted to say, he could not "take from us anything that we would more willingly part withal." However, he shows strong signs of having learnt wisdom by past miscarriages; and that is about as good a thing as the best of us can do.

The English papers are still teeming with letters *pro* and *con* about the election at the University of Oxford. This is attended with all the excitement and too much of the acrimony incidental to such a neck-and-neck contest. At the latest accounts, Mr. Gladstone was again running considerably ahead of Mr. Perceval, his majority being 929 to 804. This was on the 9th day of the poll; and it was said the voting would be kept up till the 15th day, unless one of the candidates should retire from the poll. Among the voters for Gladstone are mentioned Archdeacon Wilberforce, Dr. Pusey, and Mr. Keble. The following letter explains itself: it is in all the papers:

HAWARDEN, JAN. 6.

My dear Mr. Greswell—You ask, on the part of others, whether I am convinced that the interests of the Church are as safe under the administration of Lord Aberdeen as under that of Lord Derby?

My answer is, that unless I had fully believed that the interests of the Church were, at the very least, as safe in the hands of Lord Aberdeen as they were under the preceding Government, I should not have accepted office under Lord Aberdeen.

If it is thought that during 20 years of public life, or that during the latter portion of those years, I have betrayed or neglected the interests of the Church, to such as think so I have nothing to say; to those who think otherwise I tender the assurance that I have not, by the assumption of office, made any change whatever in that particular.

I thank you for putting the question, while I regret that the peculiar circumstances under which the present contest at Oxford has taken place have prevented its being proposed to me at an earlier date.

I remain, my dear Mr. Greswell, very sincerely yours,
W. E. GLADSTONE.

Rev. R. Greswell.

Of the other ministerial candidates, the Hon. F. Charteris is returned for Haddington, and the Rt. Hon. Sidney Herbert for Wiltshire; also, Sir John Young for Cavan, and Lord Drumlanrig for Dumfries; all without opposition. To judge from present appearances, there is to be an almost universal rallying around the new ministry.

Not the least important item of news, is the death of the venerable and excellent nobleman, John Hamilton Dalrymple, Earl of Stair. He was 82 years old, was one of the greatest landed proprietors in Scotland, and an object of universal regard for his steady kindness, and for his useful and honorable life. He is succeeded by his brother, North Dalrymple, of Cleland and Fordel—one who bids fair to keep up the well-earned reputation of his house.

Another public entertainment has been offered to Mr. Ingersoll, by the merchants and manufacturers of Birmingham. If he should accept, it was thought the banquet would take place on the 29th. The Guardian says—"Mr. Ingersoll is all civility at Liverpool and Manchester. But Mr. Cass repays with good hard thumps the attacks made on his countrymen about the affair of Cuba. If the Americans deserve to be abused, either for the maintenance of slavery or for what Mr. Cass calls 'their capacious swallow for territory,' we are certainly not behindhand in abusing them, and cannot complain of getting a few hard words in return."

The election of the Rev. Charles Wordsworth, to the see of St. Andrew's, has been *unanimously* confirmed by the Scottish Bishops. This result, it must be confessed, is more gratifying than some of the steps whereby it has been reached.

The *Daily News* states it as being understood that Kossuth is about to pay another visit to America, being encouraged thereto by the election of a Democratic President. He must be a genius indeed, to extract much food for hope out of that event. With such a potent alchemy, one would think he might have gold enough without coming to America.

In France, the all-absorbing topic was the first grand Imperial Ball, given by Louis Napoleon on Wednesday evening the 12th. From the immense chattering which the Parisian Journals make about this matter, it would seem that France is ripe to be governed by ribbons, fiddles, and levity. It is said that 2,000 invitations were given out, and that the Emperor and his court "came out in the glories of short breeches and silk stockings."

Mr. Rives, our Minister to France, presented his credentials to the Emperor, at the Tuileries, on Monday the 10th. The great continental Powers having recognized the Empire, the smaller German States were showing their obsequiousness by sending delegates of the first rank, charged with expressions of cordiality.

In Spain, the long-expected decree on the press appeared on the 5th ult., accompanied by a circular to the provincial governors setting forth the manner of its execution. The circular allows the press to discuss all political subjects but two—the monarchy, and, as its symbol, the legitimacy of the present throne—and the right of the nation to meddle with the government in such way as the laws may prescribe. In some respects this decree is more favorable than the one of last April; the authorities being now bound, in using their power, to denounce the offending journal 24 hours before the act of suspension; with certain exceptions, such as attacks on the Royal Family, on religion and its ministers, on morality and private character. Journals so offending may be seized without being denounced. It is further decreed to do away the trial by jury, which was lately introduced, and substitute the former system of sending such causes to the court of First Instance. The Ministers seem convinced that the institution is in no shape applicable to Spain, and that experience proves it incapable of being naturalized there at present.

It appears from one of the German papers, the Augsburg Gazette, that the Church, founded some years ago by Dr. Ronge, has at length died out; the last minister having been forced to give up his pulpit and become travelling agent for an insurance company. At Weimar and Amstadt the members have joined the Protestants; in other places a few still meet for devotional purposes.

The English papers report a late arrival from Australia. It was said some weeks ago, that the probable yield of the gold fields at Victoria would be from $75,000,000 to $100,000,000 in the course of a year. The last arrival brings a nugget from the Bendigo diggings, weighing 28 pounds, which had been purchased by the authorities at Melbourne for a present to the Queen. It also brings a freight of about 8 1-2 tons in gold, besides the passengers having considerable quantities.

Sundry other items will be found under the head of Gleanings from Foreign Exchanges.

Gleanings from Foreign Exchanges.

The *Nation*, one of the leading organs of the "Irish Brigade," speaking of the Irish members of new Administration, uses the following language in reference to their having "gone right over to the enemy."

> To be sure they have. Who expected more or less of them? The men wanted place. They agitated for place. They intrigued for place. They roared for place. They begged for place. They "blessed" themselves for place. Place came. And now they have it. And as for the country——these excellent patriots are more than rejoiced that they have had a country to sell.
>
> A country to sell! It is an admirable commodity in the hands of judicious men. Not a day in the year that it will not fetch its price in the public market. Not a day in the year, but a needy, unscrupulous barrister, unburthened with briefs, and troubled by importunate creditors, may huxter it for fat profit. Not a day in the year but a political attorney, with a turn for scheming, and four cousins in Parliament, may "swop" it for a comfortable office. Not a day in the year but an Irish landlord, with dubious rent-roll and the advantageous nickname of "honest," may dispose of it like a lot of Connemara ponies for a post in Dublin Castle.
>
> But if there be one circumstance which demonstrates the nefarious nature of this treason more clearly than another, it is the fact of Mr. Brewster's connection with the Brigade. He is the recognized champion of Orange and English intolerance and ascendancy. His name is loathsome to the Catholic and Nationalist; and his career as an English official, that of an enemy and persecutor of the people. The popular representatives who have allied themselves to so objectionable a public man have done the last deed of infamy, have sealed their own shame.

DR. CULLEN AND THE CONVENTS.—It is stated that Dr. Cullen has been making inquiry into the revenues of the various convents in his "province;" and that on finding that the prioress of Rathfarnham Convent had purchased Toughcooster Castle for 17,000l., he expressed great dissatisfaction, in consequence of which the estate has since been resold for 20,000l.

NEW BROTHERHOOD OF ST. PATRICK.—The pervert Faber has, "with the authority and permission of the Cardinal Archbishop," established a new Association, whose object is "to spread and increase, in every possible way, devotion to the Adorable Sacrifice of the Mass and the Benediction of the Blessed Sacrament." In the course of the document setting forth the rules of the Society, it is stated that "all the devotions and penances in the world are nothing compared with devoutly hearing one single Mass." Those members who are able to do so are to "put themselves under the director of the Company, or else under the local Clergy, to go round the courts and dwellings of the Catholics, affectionately to force them to come to this adorable sacrifice; and they must say one very fervent Hail Mary at every Mass they hear for the success of the Company and for the increase of this important devotion. Members may be enrolled by any of the Fathers of the Oratory, or any Priest deputed by them, and give the following pledge:—"As I hope for the blessing of St. Patrick, I will pledge myself to keep these rules." They are to be invested with the blue Scapular of the Immaculate Conception, as a badge of their belonging to the Company of St. Patrick, and to kiss the Scapular night and morning, saying, "Blessed be the Holy Mass." The Cardinal Archbishop grants one hundred days' indulgence to every member when he is enrolled, one hundred days for every Mass he hears, and one hundred days every time he kisses his scapular and says, "Blessed be the Holy Mass." The document thus concludes: "St. Patrick, Apostle of Ireland, pray for us and for our Company! Blessed be Jesus in the Holy Mass, God and Man. Blessed be the great Mother of God, conceived without sin!"—Such is the "religion" for which the Newmans, the Fabers, and the Mannings, *cum multi aliis*, have forsaken the spiritual communion of the Church of England!

The gentleman who is to replace Mr. Empson in the editorship of the *Edingburgh Review* is Mr. George Cornewall Lewis, long the Whig financial secretary at the Treasury, and on three occasions the unsuccessful candidate for election into the present Parliament. Mr. Lewis is favorably known as an author—is distinguished for his knowledge of political economy—and, though not himself a contributor to the higher classes of literature, is said to appreciate literature in all its branches with a hearty and discriminating relish. In his hands, therefore, the *Edinburgh* may probably again become more a representation of general literature than it was under Mr. Empson's management.—*English Churchman.*

THE QUEEN V. DR. NEWMAN.—The rule for a new trial in this case will be argued in the ensuing term. It stands the last but one in the list of new trials—No. 20 in the cause paper. It is understood that the expenses attending the proceedings of this affair will amount to about 10,000l. The present Attorney-General is for Dr. Newman.

PRAYER FOR THE EXTIRPATION OF HERESY BY CHRISTIAN PRINCES.—The following notice is affixed at this moment to the doors of certain Churches in Paris: "Plenary Indulgence accorded by our Holy Father, Pope Pius the Ninth. A plenary indulgence is accorded to all the faithful who, having confessed and communicated, shall visit the Church where the holy sacrament is exposed, and pray during a certain time for an agreement among Christian Princes for the extirpation of heresy, and the exaltation of our holy mother Church." This indulgence has been, at the request of the Archbishop of Paris, extended from the Churches of Rome to those of Paris, by letters apostolic from Pope Pius IX, dated July 16, 1851.

ITALY.—The *Opinione* of Turin announces the death of Madiai, adding that it was caused by the sufferings he endured in prison. His wife is still incarcerated, but it is hoped that the remonstrances of the Protestant Courts will induce the Grand Duke shortly to pardon this victim of the clerical inquisition. The trial of Guerrazzi had not been brought to a close on the 29th ult. The evidence of the witnesses appeared rather biased by party spirit, and the President of the Court was obliged to read to several the articles of the code, which enact rigorous penalties against perjurers.

According to the Sardinian papers, Marshal Radetzky is about to resign the Government of Lombardy. The causes assigned for his disgrace are that he differed in opinion with the Emperor relative to the persons condemned to death at Mantua; and that he had treated the Bishops too cavalierly, by enjoining them to communicate to him their correspondence with Rome, and to forbid Roman Clergymen from preaching in Lombardy without the permission of the Government.

CONSECRATION OF ST MATTHEW'S, MARYLEBONE.—On Saturday, the ceremony of solemnly dedicating the new Church of St. Matthew, which has recently been erected in Great Carlisle street, near Portman-market, St. Marylebone, to the service of Almighty God, was performed by the Right Rev. the Lord Bishop of London, assisted by a number of the metropolitan Clergy, in the presence of a numerous congregation. The Church has been built by private subscription, for the purpose of relieving the spiritual destitution of a very populous and miserably poor district of London, where the necessity for increased Church accommodation has long been of crying urgency; and now that the want has in some degree been supplied by the benevolent exertions of Churchmen, the most happy results upon the moral and religious condition of a hitherto neglected neighborhood are, under the Divine blessing, to be confidently looked for.

The Rev. J. L. Galton, of St. Sidwell's, Exeter, having announced his intention of administering the Holy Communion at midnight on Christmas Eve, and the walls of the city having subsequently been placarded with large handbills, characterizing this as "midnight mass," from which, and other signs, the police anticipated a serious disturbance, the Magistrates communicated with Mr. Galton, who under protest against the unfairness of allowing Romanists and Wesleyans to hold midnight Services, while his own was interfered with, consented to abandon his intention.

Three hundred Mormons from Norway and Denmark have passed through Liverpool, *en route* for New Orleans and the Salt Lake. Two Missionaries from America have, it is said, converted 2,000 persons in those countries, and the remaining 1,700 are to follow in the spring.

MUNIFICENT ENDOWMENT.—Sir Michael Shaw Stewart, Bart., has endowed the Church at Greenock with £300 per annum; and £100 for a Curate, on condition that daily service shall never cease to be performed.

REPORTED INTELLIGENCE OF SIR JOHN FRANKLIN.—A correspondent of the *Cork Constitution* states that during the gale of Monday a bottle was washed on shore at Cork, containing a letter purporting to be written by Sir John Franklin. It is dated Cape Bathurst, Jan. 12, 1850, and represents Sir John and his companions to be in considerable want of provisions, having nearly consumed a seal that they had caught. It also states that ten of the seamen had died during the previous year, and that a bottle containing a letter was sent adrift in 1849. The letter is written on a sheet of foolscap, writing rather indifferent, and signed J. Franklin.

SUBTERRANEAN TELEGRAPH BETWEEN LONDON AND LIVERPOOL.—The contractors have just commenced operations for laying down the underground telegraph from Cornhill to Liverpool, Manchester, and Birmingham, along the old coach-road, and the line, when completed, will place those towns in immediate communication with the Continent, besides furnishing a duplicate line of telegraphic communication with the metropolis.

ART EDUCATION.—Preliminary arrangements have been so far completed that an elementary drawing and modeling school will be established at a very early period in Swansea. By a letter received from the secretary of the Department of Practical Art, it is announced that the authorities will take the requisite steps as soon as one of the candidates for mastership, now in training receives his certificate of competency.

The Pope (it is said) has at length consented to visit France for the purpose of crowning the new Emperor of the French. The period of the coronation is not yet precisely fixed, but it is supposed that it will be about the middle of May. The precise day must be fixed by the Emperor himself, who will probably arrange it so as to suit the convenience of his Holiness. Pius IX on the one hand, has given his promises that he will come to France to place the imperial crown on the head of the new Emperor; and Napoleon III, while insisting on the maintenance of the *concordat* in its integrity, has agreed to abandon the 'articles organiques' of which the whole that are considered objectionable, and more especially those known as 'les articles de Bossuet,' are to be abolished. This concession to the ultramontane party is a very grave one. The organic articles have always been considered the safeguard of the Gallican party in the Church.

THE LATE EARL OF SHREWSBURY'S WILL.—The will of the late Earl of Shrewsbury has been proved, and the personal property sworn under £100,000. His Lordship has directed that out of this amount there shall be paid £500 to the Rev. Thomas Doyle, £500, to the Rev. Daniel Rock, £150 to the Rev. Dr. Winter, and there are some other legacies to his sister, and to servants. He has directed the whole of his estates at Alton, Farley, and elsewhere, to be converted into money, the whole of the proceeds, together with the residue of his personal property, to be given to Mr. Ambrose Lisle Phillips, of Grace Dieu Manor, Leicestershire, and Mr. C. Scott Murray, of Danesfield, Buckinghamshire, both of whom it will be remembered seceded from the Church of England, some years since, and joined the communion of the Church of Rome. By the Mortman Act no sum exceeding £500 can be left for religious purposes, and it is therefore generally believed that although this large amount of property has been left unconditionally to Mr. Phillips and Mr. Murray, there is a tacit understanding that it is hereafter to be applied to the benefit of the Roman Catholic Church. This supposition is strengthened by the fact that in a will made some time ago, the whole of his lordship's property was left to Dr. Walsh, and in the event of his decease to Cardinal Wiseman; but this was revoked by a codicil in favor of Messrs. Phillips and Murray, who are to divide the property equally between them.—*English Churchman.*

New Publications.

We deem an apology due to our publishing friends, for our remissness and want of punctuality, of late, evinced in our "Book Column." This department, hereafter, will receive regular and punctual attention. We will endeavor to give our readers the true character of every work that comes under our notice, and when occasion demands, or opportunity affords, a brief digest and review of the subject.

GRAMMATICAL STRUCTURE OF THE ENGLISH LANGUAGE, being an attempt to furnish an improved method of Teaching Grammar, by John Mulligan, Esq. 8vo, 574 pages. Appleton & Co.

A full and comprehensive examination of the grammatical structure of the English language, and a treatise on English grammar. There is much that is new and strange in this work; it aims at a thorough revolution in the science, and contains many innovations upon the old system.

Many of the changes seem to us wise and desirable, but of all of them we do not feel qualified to speak; they want more than the simple arguments of the author to support them; we must see them tested practically. We hope some discriminating teacher will make trial of his system. Certainly the present plan of treating and teaching grammar is very defective.

LIFE PICTURES and Heart Histories, by T. S. Arthur. 18mo., 350 pages. Charles Scribner.

A collection of simple, every day stories, bearing the stamp of originality and truth. About the best of them are "*The Brilliant and the Common-place,*" and the "*Two Sisters.*" Jenny Lawson is a sweet truthful story, such as one meets very often in life. The typography and paper are good.

A PASTOR'S LEGACY, by the Rev. Erskine Mason, D. D. 8vo., 471 pages. Charles Scribner.

A collection of twelve sermons on practical subjects, preached by the late Rev Dr. Mason, Pastor of the Bleecker St. Presbyterian Church. They are prefaced by a well written biographical sketch of the author from the pen of the Rev. William Adam, D.D.

GUIDE TO KNOWLEDGE, by Eliza Robins. 18mo., 417 pages. Appleton & Co.

An elementary book, containing much useful information for little children. The writer, however, in her efforts to make the subjects simple and easily understood, has in places overdone it and made them appear silly. Perhaps, however, this is erring on the safe side.

ELEMENTS OF GEOLOGY, by Alonzo Gray, A. M., and C. B. Adams, A. M. 12mo., 354 pages. Harper & Brothers.

An excellent practical work on the subject of Geology; designed as well for the general reader as the student, discussing some of the most important theories of this most interesting science, with their practical relations to Natural Religion and Revelation. To those interested in the Geology of the American continent, but have not time to devote to laboring through the volumes of reports of the recent surveys, this work will be a valuable acquisition, as it presents a digest of them in a systematic form.

THE LIFE AND WORKS OF ROBERT BURNS, edited by Robert Chalmers. 12mo., 336 pages. Harper & Brothers.

The fourth and last volume of this work has appeared. Got up as they are in neat style, good type and fine paper, they form a most desirable and valuable edition of the works of our old friend "Bob Burns," whose songs will be sung, and works treasured, as long as the English language is spoken.

MEMOIRS, JOURNAL AND CORRESPONDENCE OF THOMAS MOORE. Edited by the Right Hon. Lord John Russell, M. P. Appleton & Co.

Appleton & Co. are conferring a great favor upon the American public by the publication of this work. It is a republication of the English work, edited by Lord John Russell, into whose care, the papers, journals and correspondence were committed by the poet for the purpose of compiling this very work. That it is edited with ability, the name of England's great statesman is a guarantee. The work is republished by A. & Co. in numbers in a very handsome style.

THE LOFTY AND THE LOWLY, or Good in All and None All Good, by M. J. McIntosh. 2 vols., 12mo. Appleton & Co.

A book of the Uncle Tom School, but lying rather more among the "Lofty" than the "Lowly." It contrasts the North and South, showing that both may be good though neither perfect, that both have their imperfections though neither totally wanting in good. As usual with the writings of Miss McIntosh, it is a well-written and pleasing book and such as any one may read with profit.

ANCIENT AND MODERN NATIONS. A digest of the laws, customs, manners and institutions of the ancient and modern nations; by Thomas Dew. 8vo., 662 pages. Appleton & Co.

This brief compendium of history presents some new features and avoids many of the errors and imperfections of most of the compilations of this class. The compiler has evidently bestowed much thought and labor upon his work, and as far as we are able to judge, has succeeded in his design of offering something superior for the use of schools as well as a useful manual for the general reader.

CORNELIUS NEPOS. 18mo., 206 pages. Blanchard & Lea, Philadelphia; for sale by O. A. Roorbach, 12 Vesey St.

Another help to the schoolboy in learning the Latin classics, filled as it is with notes explanatory. We seem indeed fast finding out the secret of "Learning made Easy."

CLERICAL CHANGES.

The Rev. David H. Macurdy, rector of Grace ch., VanVoorst, Jersey City, N. J.

The Rev. Samuel C. Davis, 124 South 8th-street, Williamsburgh.

The Rev. David Pise jr. has resigned the rectorship of Trinity church, Clarksville, and taken charge of Millwood Female Institute, Sycamore Mills, Davidson county, Tenn., and requests that his letters and papers be directed accordingly.

The Rev Edmund Roberts having been invited to the temporary charge of St. Peter's church, Baltimore, has entered upon his duties, and requests that all his letters and papers be addressed to him at 51 West German street.

The Rev. O. K. Kinsolving has resigned the charge of St. Stephen's church, Bedford county, Virginia. He requests that letters and papers for him may be directed for the present, to Alexandria.

The Rev. Reuel H. Tuttle, having been called to the rectorship of St. John's church, Oldtown, requests that his letters and papers may be sent to Oldtown, Maine.

The Rev. Charles Brook of Pennsylvania has been called to the rectorship of Trinity church, Wilmington, Del.

The Rev. William Huckel has accepted a call to the rectorship of the Church of the Evangelists, Philadelphia.

The Rev. Addison B. Atkins, Deacon, has been received into the Dcocese of W. N. Y. from Virginia; and the Rev. Gordon M. Bradley, Deacon, from the Diocese of New York. The former is in charge of Trinity church, Rochester; and the latter of St. James' church, Pulaski.

The Rev. N. Barrows, having accepted a call as Minister of Christ church, Corning, Steuben county, W. N. Y., requests that his letters and papers be addressed to him at that place.

The Rev. Walter Ayrault has resigned the rectorship of St. Peter's, Auburn, and is now Assistant Minister of Grace church, Rochester.

The Rev. H. W. Woods has resigned the rectorship of St. Mary's church, Newton Lower Falls, Mass., but continues to officiate in that parish, for the present.

The Rev. John A. Jerome, having resigned the charge of Christ church, Manlius, W. N. Y., has accepted a call to the rectorship of Christ church, Quincy, Norfolk county, Mass.

The Rev. Lorenzo S. Russell, has resigned St. Philip's Parish, Prince George county, and accepted the rectorship of Prince George Parish, Montgomery county. Post office, Rockville.

The Rev. D. W. C. Loop, Deacon, having received and accepted a call to the charge of Christ church, Tashua, and Grace Church, Long Hill (Trumbull), desires all communications to be sent to him at Stepney Depot, Fairfield county, Conn.

The Rev. G. S. Slattery, having removed from Saco, and entered upon the rectorship of the newly organized Parish of St. Peter's, Rockland, Maine, desires his letters and papers directed accordingly

The Rev. Robert C. Rogers, from St. Paul's church, Woodbury, Conn., to Christ church, Ballston Spa, N. Y.

TO CORRESPONDENTS.

The unusual quantity and variety of intelligence this week have crowded out several communications which we had hoped to insert. They shall be forthcoming as soon as practicable.

For the Churchman.

CHURCH IN CALIFORNIA.—MR. EDITOR: *Dear Sir*, As some doubts have been expressed as to the existency of the Church in California, I give assurance that it is not only still in a state of being, but that its expiration is by no means apprehensible.

A. FITCH,
Pres. Standing Com. Ch. in California.

Married.

On Wednesday evening, Jan. 26th, by the Rev. Mr. Carter, of Yonkers, James A. Hayden, (firm of Murfey, Benedict & Co.) to Harriet, daughter of James R. Whiting, Esq., all of this city.

On Wednesday, Jan. 26, by the Rev. J. W. Stewart, rector of St. Andrew's church, Walden, David Knapp Esq. of Walden, to Ellen, daughter of Dr. George G. Graham of Shawangunk.

On the 27th ult., by the Rev. J. W. Alexander, D.D., Grant Thorburn jr. and Amie, youngest daughter of W. H. Scott, M.D., all of this city.

At the Reformed Dutch Church, Washington square, on Tuesday morning, 25th of January, by the Rev. Dr. Hutton, Albert Jay Smith to Sarah, second daughter of William W. Groesbeeck Esq.

At Williamsburgh, Long Island, on the 27th Jan., by the Rev. B. F. Taylor, Gertrude, youngest daughter of Mrs. Mary DeWitt, to Mr James Duce, all of the above named place.

Died.

On Wednesday, the 12th ult., the Rev. John White Chanler, at his residence, 214 Second-avenue, New York.

On the 10th ult., at her father's residence in Broadway, in the 20th year of her age, M. Constance Ludlow, second daughter of Dr. E. G. Ludlow, after a most distressing and painful illness of a few hours. When the aged and infirm descend to the tomb, though grieved, we are wont to consider the occurrence in accordance with the laws of nature, and bow with resignation to the divine decree which we regard as wise and just; but when the ruthless tyrant death with envenomed and unerring shaft selects his victim from amongst the young and lovely, such is the weakness of our sinful nature that we feel disposed to repine, and perhaps even presumptuously to murmur at the dispensation of him "who worketh all things after the counsel of his own will," but "who comforteth us in all our tribulation." Such heavenly consolation is the only balm that can soothe the sorrowing parents and family of the deceased, of whom it may be said with truth that few young persons possessed so many endearing qualities. To know her was to love her; the evenness of her temper, the kindness and cheerfulness of her disposition had drawn around her a numerous and extensive circle of warmly attached friends. The chaste simplicity of her personal appearance was indicative of the unsullied purity of her mind; she "remembered her Creator in the days of her youth;" her duties as a christian were not neglected nor forgotten amidst the pleasures of the world. Long will the untimely fate of this fair blossom be deplored; fondly will her memory be cherished by the mourning survivors of her family. Of her it may be said in the poetic language of an accomplished nobleman of the last century.

In life's and beauty's freshest bloom
Death came remorseless on, and sunk thee to the tomb.
That all thy full-blown joys at once should fade
Was God's most righteous will—and be that will obeyed.

On Monday, 17th inst., at Walton, Del. Co., N. Y., Helen Adelaide Thomas, youngest daughter of George and Anna Thomas, aged seven years and twenty-three days.

At Newark, N. J., on Sexagesima Sunday, Jan. 30, Andrew, only son of the Rev. Andrew and Sarah Dwight Mackie, aged 5 months.

Notices.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The regular meeting of the Board of Managers will be held at the Depository, No. 20 John St., on Tuesday next, the 8th inst., at 3 o'clock, P. M.

WM. H. BELL, Rec. Sec.

PROTESTANT EPISCOPAL TRACT SOCIETY.

A regular meeting of the Trustees will be held at the Depository, No. 20 John street, on Tuesday next, the 8th inst, at 3½ o'clock, P. M.

WM. R. RONALDS, Sec.

P. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

The regular monthly meeting of the Board of Managers will be held in the S. S. room of the Church of the Ascension on Tuesday evening (8th inst.) at 7½ o'clock.

(By order.) THOS. P. CUMMINGS,
Feb. 5, 1852. Rec. Sec'y.

Emmanuel Church, corner of Prince and Thompson streets, Daily Service, during the season of Lent, 9 A.M and 3½ P.M.

The Church of the Nativity, Avenue C, will be opened for divine service on Sunday evenings, during the winter, at half past 7 o'clock.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since acknowledgement of Jan. 25:

St Pauls, Cincinnati, O 56 72; St James, Milwaukie, Wis 2 25; Trinity, Connersville, Ind 2; Christ, Indianapolis, Ind 17; St Lukes, Germanstown, Pa 46; Christ, Limestone Prairie, Ill 10 16; Charles co, Md, Miss Susan Fryars 5; St Michaels, Warren, Ala 4; from the diocese of W N Y, thro the treasurer, W V J Mercer 633 88; for special objects $252 92; St Clements, N Y, for the miss at Mineral Point, Wis 44; Christ, Manhasset, N Y, 25; St Andrews, Northfield, Ct 3 54; St Johns, North Haven, Ct 2 67; Mrs L, St Johns, Clifton, S I 10. Total $862 22.

THOMAS N. STANFORD, Treas.,
Jan 25, 1853. 137 Broadway.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 25 ult.

Trinity, Ulster, Rev E A Nichols 8 19; Rev G A Porter, Morris Grundy co, Ill 3. By W V J Mercer, treasurer W N Y, St Pauls, Watertown 3 80; St Johns, Canandaigua 12-15 80. Subscribers: Rt Rev Manton Eastburn DD 2; Wm B Windle 2; a young lady, don 31 cents. Total $31 30.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Feb 1, 1852. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 25 ult.

Subscribers: Rt Rev B T Onderdonk, DD 2, Rev J B Donnelly, Hillsboro, N C 1, Wm B Windle 1, Abel T Anderson 1.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Feb 1, 1853. 20 John street.

THE MARINER'S HOME,
(North River.)

The Missionary of the Floating church of the Holy Comforter gratefully acknowledges the receipt of the following sums:

A thank ofg 5; a lady 3; J H E 10; charity for sailors 10; A 5, all thro S & S. Tucker, Cooper & Co 50.

The amount of rent due to-day is nearly made up; we lack $50, which we believe will be sent, as soon as our need is known. It has always been so and we thank our many friends for their aid.

D. V. M. JOHNSON,
In charge of the Fl. Ch. of the H. Com.

Charles Ely, 104 Broadway.
T. P. Cummings, 82 Beaver-st. } Committee.
Ed. Haight, 18 Dey St.

N.B.—Donations may be sent to either member of the Committee, or to the Missionary at Messrs. Stanford & Swords, Broadway.

THE POOR.
St. Simon's German Free Church.

The subscriber gratefully acknowledges the receipt of the following donation:

A Lady of St Bartholomews 5. Thro Messrs S & S, S 25; U 5.

THOMAS COOK,
Feb. 1, 1853. 276 Houston street.

THE POOR.

The subscriber thankfully acknowledges the receipt of the following donations for the poor of the Church of the Holy Evangelists:

Mrs Fish 10, and a bale of clothing; Bp Wainwright 5; by S & S, D H 10; J H E 10; U 5.

Further donations will be gratefully received, and prudently distributed, they may be left with Messrs Stanford & Swords, 137 Broadway, or with B. Evans, 172 Broome street.

BENJAMIN EVANS,
New York, Feb. 1, 1852. 172 Broome-St.

FUND FOR AGED AND INFIRM CLERGYMEN.

The Treasurer of the Convention has received for "the Fund for Aged and Infirm Clergymen," since acknowledgement of 11th ult. the following contributions, viz.:

[Corrected from last week.]

Ch of Holy Cross, Rev J I Tucker 15; Trinity, Plattsburgh, Rev J H Coit 5; St Peters, Lithgow, Rev H Wheaton 2; St Thomas, Amenia, Rev H Wheaton 2 18; St James, Newtown, Rev G A Shelton, monthly olgs 10; St Marks, Malone 3 78. Total $37 96.

Jan. 25, 1853.

Christ, Rye, Rev E C Bull 18.

C. N. S. ROWLAND,
Treasurer of the Convention, P. E. C. N. Y.,
Feb 1, 1853. 55 Water-st.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received since acknowledgement of 11th inst., the following contributions, viz:

[Corrected from last week.]

Ch of St James the Less, Scarsdale, Rev W W Olsen 22; All Saints, N Y, Rev W E Eigenbrodt, from monthly olgs 125 57; St Stephens, N Y, Rev Dr Price 100; S S miss soc of ch of Epiphany, N Y 10; E G 2, by Rev Lot Jones. Total $259 57.

Jan 25, 1853.

St Andrews, Walden, Rev J W Stewart 3 50; St Pauls chapel, N Y, Rev J H Hobart 101 09; St Johns chapel, N Y, Rt Rev Bp Wainwright 168; Trinity, N Y, Rev Dr Higbee 85. Total $357 59.

C. N. S. ROWLAND, Treasurer,
Feb. 1, 1853. 55 Water street

Advertisements.

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Feb 4-3t$

THE EVERGREEN FOR FEBRUARY.

CONTENTS: Superstition of 19th Century; Letters from Jerusalem in the days of Pontius Pilate, by Rev J. H. Ingraham; An Appeal, for Zion church, near the Five Points; Memoirs of Bishop Horne; Christ our Teacher, by B. T. O.; Notes on the Continent, by Rev J. A. Spencer, D.D.; The Honest Widow; Editor's Table; The decision of the Court of Bishops in the New Jersey Case; Church for Deaf Mutes, &c., &c. Ecclesiastical Intelligence for the Month; Poetry, short articles. Embellishment—The raising of Lazarus.

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2 William Sidney Walker, *New Monthly Magazine.*
3 Daniel Webster and Anglo-American Statesmen, *Tait's Magazine.*
4 My Novel; concluded, *Blackwood's Magazine.*
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Rt Rev W R Whittingham, D.D.
Rev F. L. Hawks, D.D., LL.D.
Rev Wm. J. Kip, D.D. Ja 29-6m

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NOTICES.

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Just published by the American Sunday School Union, and for sale by J. C. MULES & CO.,
Ja 29-2t 147 Nassau St., N. Y.

Poetry.

The following verses should have appeared the first week in January: owing to some mistake or oversight, they have not been forthcoming till the proper season is past. They are inserted by request, though good enough, no doubt, to be inserted for their own sake.

FOR THE EPIPHANY.

Joy, joy to Israel, He is come!
Messiah breathes on earth,
And angel-choirs from Heaven's high dome
Proclaim His lowly birth.

Joy to the nations, joy, for lo!
His star illumes the air,
Their perilous way the Magi go,
Tracking its blazing hair.

The first fruits of the gentile world,
Expressive gifts they bring;
Marking the meteor-standard furl'd,
They find the promised King.

They doubt not of His royalty,
Though in a manger laid;
To Him their prescient loyalty
Its tribute gold has paid.

In-dwelling deity they own,
Though veiled in infant grace,
Their incense reverently thrown
Around the hallow'd place.

But who those Eastern sages told
That He is born to die?
For now their hands in awe unfold
Myrrh for His agony.

Yea, who decypher'd to their sight
The characters of doom?
The Lord of Prophecy that light
Threw o'er the opening tomb.

His own reject Him—from afar
His first adorers came:
Ye distant nations, hail the star,
Another and the same!

Dazzling no more our mortal sight,
Within the soul it shines,
Shedding its everlasting light
On Scripture's sacred lines.
F. R.

This explanation of the gifts brought by "the Wise Men from the East," was given by some of the early Christian Fathers.

Magi signifies greatness, whence they have been called "Kings."

Myrrh means *bitter*, typifying the bitterness of death.

Selections.

TRANSPORTATION OF CRIMINALS: A PROPHECY.—The statesman of the highest order ought not to be too proud to draw hints from arts and trades. We are sent by Divine Wisdom yet lower for instruction: "Go to the ant, thou sluggard." We might, by the application of the same principles, turn the refuse and disgrace of society *to its greatest* benefit and to its brightest ornament. From the guilt and crimes of this country, our wisdom might produce blessings and ornaments to the world. Agriculture might cover, with the richest harvests, the soil now buried in cold, gloomy, and unprofitable forests. The arts that dignify our species might shine in a desert, and the praises of God be chanted by five hundred melodious voices and tuned instruments, where nothing is now heard but the howling of wild beasts.—*Burke.*

REPTILES IN OFFICE.—One cannot help shuddering with horror, when one contemplates the terrible consequences that are frequently the results of craft united with folly, placed in an unnatural elevation. Such will ever be the issue of things, when the mean vices attempt to mimic the grand passions. Great men will never do great mischief but for some great end. For this, they must be in a state of inflammation, and, in a manner, out of themselves. Among the nobler animals, whose blood is hot, the bile is never poisonous, except when the creature is mad; but in the cold-blooded reptile race, whose poison is exalted by the chemistry of their icy complexion, their venom is the result of their health, and of the perfection of their nature. Woe to country in which such snakes, whose *primum mobile* is their belly, obtain wings, and from serpents become dragons! It is not that these people want talents, and even a good cultivation; on the contrary, they are the sharpest and most sagacious of mankind in the things to which they apply. But having wasted their faculties on base and unworthy objects, in any thing of a higher order they are far below the common rate of two-legged animals.—*Ibid.*

TALENTS WITHOUT PRINCIPLE.—Without any considerable pretensions to literature in myself, I have aspired to the love of letters. I have lived for a great many years in habitudes with those who professed them. I can form a tolerable estimate of what is likely to happen from a character, chiefly dependent for fame and fortune on knowledge and talent, as well in its morbid and perverted state, as in that which is sound and natural. Naturally men so formed and finished are the first gifts of Providence to the world. But when they have once thrown off the fear of God, which was in all ages too often the case, and the fear of men, which is now the case, and when in that state they come to understand one another, and to act in corps, a more dreadful calamity cannot arise out of hell to scourge mankind.—*Ibid.*

SECRECY OF THE DIVINE OPERATIONS.—We allow again that there is another obscurity upon the face of this dispensation; we know not the philosophy of sanctifying grace; not into what class of beings to reduce it, nor into what modes to conceive its operations: and this is a speculation that our Saviour himself argues us ignorant of, as much as we are of the issues and retreats of the wind; and yet He thought fit to leave us so. Whether the knowledge of it were *too excellent* for us; or whether it were *too useless*, as no way conducing to the ends of practical wisdom: for we may observe of our Saviour, that in all His discourses He never entertained His auditory with any doctrine that was purely speculative; because such kind of knowledge is apt to make us more vain than wise: had He led our understandings through the whole Theory of Grace, we could not have accommodated it better to our uses, than an honest heart now can without any further insight; no more than, if He had stooped to teach us the philosophy of the wind, any mariner could have gathered it more commodiously into his sheet. It is not, then, our emulation to determine *how* the work of sanctification is done; our only care is that it be done: we pretend not to *declare*, but thankfully to *admire*, by what ray the Divine Grace opens and shines in upon our understanding, clearing it from worldly prejudices and the impostures of flesh, and rendering it teachable, considerative, and firm; by what motion it inspires good thoughts, excites good purposes, and suggests wholesome counsels and expedients; by what welcome violence it draws our wills, steers our appetites, and checks our passions; by what heat it kindles love and resotion and cheerfulness of endeavor; by what discipline it extinguishes sinful imaginations and loose desires; by what power it awes the devil, and foils temptations, and removes impediments, and strengthens and exhilarates amidst all difficulties; and finally, by what patient art it turns, moulds, and transforms our stubborn nature into new notions, new savors, new powers, new acts, new aims, new joys; as if we were entirely new creatures, and descended from another race: all these effects do as well by their wonder as their benefit render grace, as our Apostle calls it, the *unspeakable gift*; a gift surmounting our apprehensions as well as it does our merit. That these *are* all the effects of God's grace we know, because He has declared them to be so; that they are so, we know, because many of them are wrought beside our thinking, many without our seeking, and all beyond the reach of our too well-known and experienced infirmity; that they are so, we know, because their being so comports best with the great end of all things, that is, the glory of their Maker; for it tends much more to the glory of the mercy of God, to watch over and lead and assist infirm creatures than to have made them strong.—*Dean Young.*

THE TEACHINGS OF THE SPIRIT NOR DISCERNABLE.—I doubt not but men of wisdom and judgment will grant, that as it were altogether bootless to allege against them what the Spirit hath taught us, so likewise that even to our ownselves it needeth caution and explication how the testimony of the Spirit may be discerned, by what means it may be known; *lest men think that the Spirit of God doth testify those things which the spirit of error suggesteth.* The operations of the Spirit, especially these ordinary which be common unto all true christian men, are as we know things secret and undiscernable even to the very soul where they are, because their nature is of another and an higher kind than they can be by us perceived in this life. Wherefore, albeit the Spirit lead us into all truth and direct us in all goodness, yet, because these workings of the Spirit in us are so privy and secret, we therefore stand on plainer ground, when we gather by reason from the quality of things believed or done, that the Spirit of God hath directed us in both, than if we settle ourselves to believe or do any certain particular thing, as being moved thereto by the Spirit.—*Hooker.*

Youth's Department.

THE ROCKS OF MINEHEAD.

BY JOHN MASON NEALE.

The northern coast of Somersetshire has as much beauty and grandeur as perhaps any other part of the Southern English countries. There are bold precipices, and long reefs of rock, and villages perched on the top of high wooded hills. There is the soft range of the Quantocks in the distance, with their green turf, and waving cornfields; and here and there, thickly dotted through the country, are the tall, bold western towers. Very stately they are, and beautiful, though not in the purest taste of Christian architecture; and their forest of pinnacles, and their thick foliage of gray stone, and deep-toned peal of bells, may well put us, who live in a richer but more niggardly age, to confusion.

It is a pleasant thing, on a summer's evening, to stroll along the beach of this same coast, just when the sun begins to draw near the horizon. And some years ago, a mother with her two children were thus enjoying themselves, not far from the beautiful little town of Minehead. Now they stood still on the sand to admire the broad path of gold that the sun made to itself upon the waters; now they gazed upon the Western clouds, curiously mottled with bars of purple and dots of crimson, as if they were the heavenly notes to which the angels sing.

'Oh, how beautiful is this!' cried little Mary. 'Look, Edward, look! how every little wave seems to melt away into brightness as it comes on to the shore, and how, far, far away, the whole sea is as golden and glorious as if it belonged to a better world than ours. I always think, when I look at it, that if I could but travel along that bright, bright road, it must lead me into heaven!'

'It is a very natural thought,' replied her mother, 'and in old times it was so believed by the heathen. They said that far away to the West lay the fortunate Islands, as they called them; where there was no burning summer, and no nipping winter; where the flowers were always in blossom, and the birds always in song; where the earth brought forth all that was good for man, and there were no weeds to mar the fields; where there were no lions nor ravenous beasts, and the goats came home every night without needing the call of the shepherd.'

'I do not wonder they said so,' returned Edward, 'and that they thought this beautiful bridge could lead nowhere else.'

'But we, Edward, look another way; we do not turn, as they did, to the West when we pray: you know where we do turn, and you also know why.'

'We turn to the East,' said Mary; 'I know that. And we do it because it reminds us of our Saviour, Who is the Sun of Righteousness.'

'And Who is called,' added her mother, 'in some translations of the Bible, the East. Where we read, "I will send forth My servant, the Branch"—one very old translation renders it, "My servant, the East".'

'And then,' said Edward, 'we like to turn when we pray towards the Holy Land, as Daniel did when the decree had been signed against him.'

'How glorious is the West becoming!' said his mother; 'just like the mountains and forests of gold—"and the gold of that land is good!"'

Thus talking, they passed on in their walk; and presently they arrived at a reef of rocks, which jutted out some hundred yards into the sea. On them, persuaded by Mary, the party walked; and indeed it was a favorite resort of theirs; and this evening the tide was unusually low. They picked their way carefully from rock to rock, avoiding the slippery sea-weed and the dangerous quicksand, and often stooping to pick up some of the treasures that lay at their feet. Sometimes it was the smooth, brown limpet, with the streaks of blue that adorn his cup; sometimes the light, paper-like shell of two valves, painted with all the colors of the rainbow; somtimes the red sea-weed, that might afterwards be dried and stretched out like a beautiful tree. Sometimes they stopped to watch the little gray crab that, frightened from his hiding-place under a pebble, ran side-ways to bury himself in the sand; sometimes the anemone, with its thousand leaves of purple; sometimes the large sea-rose, with its four spotted petals; and sometimes they smiled to see the knotted twists that the little sea-worm had thrown up. Further and further they strayed on, and forgot that the sun was almost set, and that the tide, already turning when they first went on the rocks, was now rising rapidly.

And they stood on the very furthest point, and spoke again of the beauty of the evening.

'It seems to me,' said Edward, 'that of all times to die, this would be that which one would be most likely to choose. The earth never looks more peaceful, and therefore never more like heaven; so that from one to the other might not be so very great and tremendous a change.'

'One of our poets, Edward, speaks more truly:

"It matters little at what hour o' th' day
The righteous falls asleep; death cannot come
To him untimely who's prepared to die:
The less of this poor earth, the more of heaven;
The briefer life, the earlier immortality."

But yet I can quite understand what you say; and, indeed, by such a scene of peace, God would lead us to look forward to that kingdom which is peace. You would have the same wish that used, as they tell us, to be given to Grecian brides— From home to home.'

'That is just what I mean. Now, if one were to die in a city, or in a sad dark day of winter, it would be so much more difficult to realize what we read of the glory and the beauty of heaven.'

'Mamma! mamma!' cried Mary, looking round, 'all the rocks are under water!'

'Back, back directly!' cried her mother, 'What have I been doing to remain here so long? Give me your hand, Mary. Take care, take care, the rock is very slippery.'

They accordingly turned, and for some little way proceeded safely. But the nearer the rocks were to the land, the lower they became; and therefore, the deeper the water grew. Now it was over their feet—now it was over their knees, and still it grew higher and higher, and the ripple reached further and further.

'I cannot go on,' said Mary at length, panting from fear, and from the chillness of the evening water. 'I shall be drowned if I do. Oh, mamma! take care of me.'

'I will try to carry you,' her mother replied. But this was an effort, as she soon found, beyond her strength. 'My poor, poor child!' she cried, 'what is to become of you?'

'There is a tall rock behind us,' said Edward; 'let us get to its top. Perhaps the tide will not rise so high; and perhaps, if it does, we can make signs to some one on shore.'

With some trouble they managed to do this. And now the water ran more and more swiftly on; one ridge after another was covered, and only left a sign of its presence in the dimpling and eddying of the waves; and worse than all, the billows, as they rolled on, seemed to grow stronger and stronger, as if a rough evening were coming on. In the meantime, they who had been cut off from the shore did all they could; they shouted, they screamed, they waved handkerchiefs. But no sound was returned, save the moaning of the wind, and the dashing of the breakers, and the screaming of the sea-gull.

'Let us kneel down and pray, my children,' said the mother. 'God can preserve us in this great strait.' And with such words as came into her mind, she committed those whom she best loved into His care, Who is the God of the sea as well as of the dry land. Still there was no sight nor sound of help; the rock on which they stood grew every moment smaller and smaller; and at last the water touched their feet. Still there was hopes that the tide was nearly at its height, and that they might remain in safety where they were till the next ebb. But the tide did not seem about to turn: it rose and rose higher; till at last Mary, the youngest and weakest of the party, found it difficult, though supported by her mother's arms, to keep her footing.

'I am not frightened,' she said; 'if the sea drowns me, do you not think God will take care of my soul?'

'I do, indeed, my precious little one: He Who took little children to His arms while on earth, is now as willing to do the same in Heaven.'

'And will he not take care of my body, too, mamma?'

'Most surely,' replied her mother, as well as her tears would let her; 'the sea is His, and He made it; and without His leave it cannot now take you, and if it does take you, it cannot keep you one moment longer than He wills.'

'All that bright path of glory is gone, and it is getting dark and cold. I should be afraid to go now, mamma: I should not mind it, I think, if we were in our own home, and you were sitting by me, but it seems so dreadful here.'

'My dear child, I could do little more for you at any time than to commit you into God's hands: He well take better care of you than your mother could do. The path is gone, Mary; but the happy country to which it led remains; and there, you know, there shall be no more sea.'

'There is one thing which I would like to say, if you will let me. May I, mamma?'

'Say it, my love.'

And amidst the roar of the waters, threatening every moment to swallow her up, and the howling of the winds, that drove them on to her destruction, little Mary's voice was heard repeating, in its sweet and childish tone, the Apostles' Creed. And as she told of her belief in God the Father Almighty, and in Jesus Christ His only Son our Lord, and in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the Forgiveness of Sins, the Resurrection of the body, and the Life Everlasting, the faith that was made perfect in one so young, that in the very moment of a dreadful death grew most strong and most calm, and was greater and mightier than the great and mighty sea—this faith seemed, as it was, nothing short of a miracle.

I cannot tell you where the body of that confessor af Christ awaits His Second Coming; for the waves that took it have not yet returned it. But this I know, that it is in His safe guardianship, Who is able to keep that which is committed unto Him against that Day when the sea shall give up its dead.

It pleased God that the mother and brother of this His happy child should, when all hopes seemed over, be preserved by a passing fishing boat, and thus they could tell to others how He ordained praise out of the mouth of a babe and suckling, and made an infant to glorify Him by her death.

Miscellaneous Clippings.

A singular confirmation of Scripture is mentioned in late communications from Dr. Wright, of the Nestorian mission to the American Board, and a letter from Persia to a gentleman in Boston, announcing wonderful discoveries made by the Commission employed to run a boundary line between Turkey and Persia They had discovered the ruins of the ancient city of Shushan, on the walls of which were many inscriptions, copies of which they secured. The marble pillars and pavement, as described in Esther i. 6, (the pavement of the colors named,) still exist. On the tomb near by, supposed to be that of Daniel, is sculptured the figure of a man bound hand and foot, with a huge lion in the act of springing upon him. The Persian arrowheads were found on the palace and the tomb. Glass bottles, elegant as those placed upon the toilet table of the ladies of our day, have been discovered, with other indications of art and refinement. Also a quantity of ancient coin.—*N. Y. Daily Times.*

CONVERSION OF ROMAN CATHOLICS.—At a meeting held in London, Dec. 15, in aid of the Society for Irish Missions to Roman Catholics, Rev. Mr. Bickersteth made the following encouraging statements:

Between thirty and forty thousand people have within these four years abandoned the idolatry of Romanism, and made an open and bold profession of their conversion to the truth of the gospel, and who are now living in the praise and glory of God. In one district in the West of Ireland alone, in a union where this movement commenced, and where, between four and five years ago, there were not more than five or six hundred converts, there are now between five and six thousand. In the Society's schools there are between five and six thousand children regularly attending and receiving instruction in Protestant truth. In the Western part of Galway, the Bishop has confirmed no fewer than one thousand nine hundred and forty-eight converts from Romanism. In the same district where, at the commencement of the movement, there were only two Protestant clergymen, there are now eighteen. Eight new churches have been erected, where crowded congregations assemble every Sabbath to hear the gospel of Christ; many additional schools have been built, in which thousands of children, the children of Roman Catholic parents, are taught from week to week God's Holy Word. He spoke not of hearsay or report. He had had the privilege of witnessing the operations of the mission himself, and of seeing with his own eyes the reality of the work.

We wish the Democratic papers would call Mrs. Pierce the *wife* of the President elect, instead of his *lady*. They are legally married, and she is entitled to tho name of wife. If any of the Democratic papers labor under the impression that the title of wife is not grand enough, we can assure them that *Blackwood's Magazine*, which is high aristocratic authority, has fully endorsed it, in a long and excellent article, the text of which was taken from a paragraph in this paper.

An anecdote is told of a Scotch shop-keeper who declined some request made by a customer. "Do you know," said the customer, "that I am the Bishop's lady?" "Hoot, woman," was the answer, "I would not do it if ye was his wife, much less his leddy." Lady is a beautiful word in its place, and female is a proper word in its place, but either of them employed for wife or woman is in shocking taste.—*Providence Journal.*

It costs $35,000,000 to pay the salaries of American lawyers; $12,000,000 are paid out annually to keep our criminals; and $10,000,000 to keep the dogs among us alive; while only $6,000,000 are spent annually to keep the 16,000 preachers in the United States.

C. S. BOURNE & BROTHER,
BILL AND EXCHANGE BROKERS,
12 Wall street, NEW YORK.
CHRISTOPHER S. BOURNE, }
FRANCIS BOURNE. } Ja 29-3m

WORSTED PLUSHES, DAMASKS,
MOREENS, &c., suitable for Pulpit and Cushion work

A. W. KELLEY & BROTHER,
IMPORTERS AND JOBBERS,
36 John-street,

Are constantly receiving from Europe a large and full assortment of above named goods, which will be sold low, by the piece or package.

Plushes, Fig. and Plain, all qualities and colors.
Damasks, 3-4 and 6-4, all colors, from low to fine.
Moreens, Crimson, Scarlet, Drab, Green, Blue, &c.
Velvets, Cotton Velvets a full assortment.
Also, Brussels and Tapestry Carpets. Sheetings, Burlaps, Thread, Bindings, Gimp, Webbing, &c. Ja 15-6m

BROADWAY
FASHIONABLE CLOTHING EMPORIUM,
No. 441 Broadway,
ALFRED MUNROE & CO., Proprietors.

The attention of purchasers of CLOTHING is respectfully solicited to our present superb assortment, comprising the most choice styles for
GENTLEMEN AND BOYS.

Our largely increased business flatters us with the belief that our exertions to please our customers, and to offer them at all times a superior assortment of
WELL-MADE GOODS,
and at reasonable prices, have been crowned with success. No pains are now or will hereafter be spared to sustain the reputation we have acquired.

The facilities we enjoy for obtaining at all times the very Choicest Styles of Goods, and the best Materials, enable us to be continually offering to our customers something new and desirable.

In addition to our very large assortment of CLOTHING FOR GENTLEMEN, our Stock of
BOYS' AND CHILDREN'S CLOTHING
is certainly unsurpassed, if equalled, by any other establishment in the United States, particularly in that class of goods which we exclusively keep, viz.: WELL-MADE GOODS.

Persons who are still unacquainted with our principles of business are respectfully informed that we
GUARANTEE EVERY ARTICLE SOLD
to be what it is represented, and that we cheerfully return the money when any dissatisfaction exists.

☞ No deviation from marked prices.
ALFRED MUNROE & CO.,
ALFRED MUNROE, } 441 Broadway,
WM. D. ABBATT. } (Between Howard and Grand sts.,)
Ja 1D-1y New York.

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NEW METHOD OF TEACHING MUSIC.

Musical A, B, C,	$0 25
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Musical Reader	0 84
Beethoven Collection of Church Music	1 00
Mozart Collection of Sacred Music	0 84

INTENDED to teach the Art and Science of Music from the foundation of the scale to the highest composition, and to be the simplest and most thorough exposition of the subject ever offered to the public.

It teaches the pupil at once to read music *intelligibly*.
It connects Pitch and Time, and thus insures rapidity.
It keeps before the mind the *abstract pitch* of sounds, as well as their *relative pitch*, pertaining to the Key.
It makes the names Do, Re, Mi, &c., *stationary*, thus doing away with forced transpositions.
It introduces the plan of *Sol-fa-ing*, now universal in Europe, which must come into use here.
Its CHORALS give a sure foundation for intonation and elegance in singing.
The words of its songs and the poetry are throughout beautiful and appropriate.

While the airs and harmonies of the A B C have a character of simple beauty, they become more complex in the Spelling Book, and in the reader we meet selections of the highest kind from the operas and other works of the great masters:—the whole forming a varied and perfect series of exquisite gems. Two objects are thus secured—the interest is kept up to the last, and the expectant pupil led eagerly onward, while at the same time a correct taste is formed.

While Devotional Music has not been neglected in the first three of the series, it is enough to state that the Mozart and Beethoven Collections afford every variety of Sacred Music, and have met everywhere with the most cordial reception. In the former are given the *Christus* and *Miserere* by Zingarelli, with English words adapted.

☞ Principals of Schools, Teachers of Music, and Leaders of Choirs, wishing to examine any of the IVES' SERIES, with reference to their introduction, will be supplied with *free copies* by mail (post paid) by remitting us half of the amount of retail price, to cover postage.
DANIEL BURGESS & Co.,
(Late Cady and Burgess,)
dec25-3mD 60 John Street, New York.

ST. MATTHEW'S HALL,
PORT COLDEN, WARREN COUNTY, N. J.
The Winter Session.

THE EIGHTEENTH SESSION of this English and Classical Institution, will commence on the 1st of Nov. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

In connection with the Hall, there is now opened a Female Department, of a limited number of pupils, which, though distinct and separate from the boys department, receives, in all respects, the same care, attention, and supervision, and is under the same laws of discipline and government.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and daughters and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months, *payable always in advance;* but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

This Institution is now accessible from New York in three hours and a half by the Central Railroad; and from Philadelphia in six and seven hours, by the New Jersey and Central Railroad.

For further information or entrance, early application should be made to the
oct28-tf REV P. L. JAQUES, Rector.

THE EVERGREEN FOR 1853.

ON the first of January next will be issued the first number of Vol. X of the EVERGREEN, or CHURCH FAMILY MAGAZINE.

The Evergreen will continue to be devoted to the interests of the Family and the Church. Its object is to supply wholesome and entertaining reading for the Christian Family, combined with instruction in the great principles of religious truth, to be a welcome visitor in every domestic circle, and an efficient aid in imparting and enforcing that instruction which lies at the foundation of all true usefulness and knowledge.

The proprietor will be aided by the following, among other contributors:
Rev Henry N. Hudson, Rev J. H. Ingraham,
Rev Frederic W. Shelton, Rev Jesse A. Spencer, DD.
"B. T. O." and "O" will also continue their contributions to the Magazine; as will also many others, whose names we are not at liberty to use.

For the purpose of encouraging the formation of clubs, the Magazine will be furnished at the following rates:

1 Copy	for one year	$2 00	
2 Copies, or more,	for one year	1 50	each.
6 "	"	8 00	
12 "	"	15 00	
20 "	"	23 00	
30 "	"	30 00	

The payment in all cases to be invariably in advance.

Persons intending to form clubs are requested to do so forthwith, and notify the proprietor of the number of copies wanted, that he may know how to regulate the edition for the ensuing year.

Each number will contain 32 pages and a beautiful steel engraving.

The Evergreen is recommended by
Rt Rev B. T. Onderdonk, D.D., Bishop of New York.
Rt Rev Jonathan M. Wainwright, D.D., Provisional Bishop of New York.
Rev William Berrian, D.D., Rev A. Bloomer Hart,
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Rev John F. Schroeder, D. D., Rev Caleb Clapp,
Rev Samuel Seabury, D. D., Rev Alex. S. Leonard,
Rev Joseph H. Price, D. D., Rev G. H. Houghton,
Rev Chas. W. Hackley, D.D., Rev Cor. R. Duffie,
Rev Benj. Evans, Rev Geo. B. Draper.

☞ The postage is *one cent* to all parts of the United States.

All letters to be post-paid and addressed to
WILLIAM H. ONDERDONK,
Proprietor of the Evergreen,
Nov 20-tf 9 Spruce-street, N.Y.

THE CHILDREN'S MAGAZINE.
24 PAGES, 18mo., MONTHLY.

PUBLISHED by the General Protestant Episcopal Sunday School Union.

TERMS.—For a single copy, twenty-five cents per annum; for Fifty copies, ten dollars per annum; *Payable always in advance.*

UNDER THE NEW POSTAGE LAW
It will be chargeable with postage as follows:
To any post-office in the State of New York, 3 cents per annum, (*payable by the Subscriber to the Magazine,*) *quarterly, in advance.*
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☞ *For eleven dollars and sixty-eight cents remitted to the undersigned, in current bills and postage stamps, fifty copies of the Magazine will be sent, postpaid, for one year, to any part of the United States. Or, twenty-five copies for five dollars and eighty-four cents, remitted as above.*

THE CHILDREN'S MAGAZINE will enter its 25th year with January, 1853, having a larger list of subscribers than at any earlier period.

No pains will be spared to render it attractive and interesting, as well as instructive.

Those who would subscribe are requested to do so early, *with direction as to the mode of transmission of their numbers.* The mail will in most cases be found the preferable mode. Address orders to
DANIEL DANA, Jr, Agent,
dec11-12t No. 20 John St., New York.

FAMILY SCHOOL FOR YOUNG LADIES.
No. 42 Broad st., Utica, W. N. Y.,
MRS. MARY PROAL JUDSON, PRINCIPAL.

THE FOURTH YEAR of this School will commence on Wednesday, the first day of September, 1852.

Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10. jy24-tf

COMMUNION FURNITURE.

Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by LUCIUS HART.
Ja 1D-1y

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.
NELSON JARVIS, Clerical Tailor.
March 30, 1850-tf No. 120 Bleeker st. cor Wooster st.

Geneva Institute for Boys.
CONDUCTED BY
D. PRENTICE, LL. D., AND A. T. GIBSON, A. M.

THE above High School is in operation in Geneva, New York, on the immediate banks of the beautiful Seneca Lake. It is designed to embrace all the discipline and kindly control of the family, with the order of the recitation room. Every branch of English study is pursued, and great care is taken in the thorough preparation of young men for College. It is the design not only to furnish careful education of the mind, but thorough moral and physical training. Each will be diligently pursued. The year is divided into four terms of eleven weeks each.– The next term will begin September 1st.

Expenses.—$200 per year, including Tuition, Board, Washing, a furnished Room, Fire and Lights, payable quarterly in advance.

References.—Rev. Dr. Berrian, Rev. Wm. Walton, D. D.
Aug. 28. 6m

$1,524,258.
STATEMENT OF
THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
On the First Day of October, 1852
Office, No. 11 Wall Street.

In seven years from its commencement, this company, after paying expenses, also dividends to the amount of	$227,000
Has paid losses amounting to	790,663
And has now invested, drawing interest,	1,524,258

The recipients of the money paid for losses were
164 Widows,
580 Children,
19 Parents,
17 Brothers and Sisters,
66 Creditors.

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
B. C. MILLER, Secretary.
J. P. BRADLEY, Mathematician;
L. C. GROVER, Counsel.
JAMES STEWART, M. D., Medical Adviser.
JOS. L. LORD, Agent, New York.

N B The company has complied with the law of this State, and deposited with the Comptroller $100,000 tf

H. PILCHER & SON,
ORGAN BUILDERS, NEWARK, NEW JERSEY.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

CHURCH BELLS.

CHURCH, Factory, Steamboat, and Locomotive Bells Constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.

An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them, the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.

Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses, (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.

All communications promptly attended to.
ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1851.—d6tf

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SYMPATHIES OF THE CONTINENT, or, Proposals for a New Reformation, by John Baptist Von Hirscher, D.D., Dean of the Metropolitan Church of Freiburg, Breisgan, and Professor of Theology in the Roman Catholic University of that city. Translated and edited with notes and introduction by the Rev. Arthur Cleveland Coxe, M. A., 12mo. $1.

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Also, cheap editions of many standard works of English divines.

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Nov 6-tf 20 John St., N. Y.

EPISCOPAL COLLEGIATE INSTITUTE, Clifton, Staten Island, Rev. T. TOWELL, A. M., Principal.

The eighteenth session of this Institution will commence on the 1st of November, and as the number is limited, to secure an admittance an early application is necessary. The situation is on one of the most elevated and lovely spots on the Island, quite removed from any contiguous dwellings, commanding a beautiful view of the Bay, possessing the benefits of its invigorating air, uniting all the advantages of a country marine residence, and within half an hour's sail of the city of New York.

The Principal, aided by the most experienced Professors Classical, Mathematical, French, Spanish, and Italian departments, devotes his entire time and attention to the religious, intellectual and physical training of his pupils. Any Parish supplying five pupils is entitled to the Board, Tuition, &c. of one pupil. The Principal is permitted to refer to the following Bishops, clergymen and laymen:
The Rt Rev W H DeLancey, D.D., LL.D.
Rt Rev A Potter, D.D. LL.D.
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Rev T H Taylor, DD, Rev E Y Higbee, DD,
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LAYMEN.
Wm H Aspinwall, Esq, John J Boyd, Esq!
Messrs D Appleton & Co, R C Wetmore.
Sept 25-6m$

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The object of the Rector will be to impart as complete a knowledge of the branches taught, as can be obtained in any school of the kind: and at the same time no efforts will be spared to cultivate the moral and physical powers in harmony with the intellectual. Pupils will be prepared for admission to any college, or for entrance upon business.

There will be two sessions in a year, of twenty-two weeks each—commencing on the first of May and of November respectively. The charge for Tuition, Board, Washing, &c., will be $75 per session, *payable in advance.* Modern Languages and Music *extra.*

For more particular information address, the Rev. D. F. SHORT, Ridgefield, Conn.

REFERENCES.
Rt. Rev. T. C. Brownell, D. D. LL. D.
Rt. Rev. John Williams, D. D,
Rev. W. C. Mead, D. D., Norwalk.
Rev. S. Seabury, D. D., New York
Rev. J. H. Price, D. D. "
Rev. E. Y. Higbee, D. D. "
Rev. Wm. Walton, D. D. "
Rev. Richard Cox "
Sep 11-6m

BOARDING SCHOOL FOR BOYS.
Scarsdale, Westchester County, New York.
Rev. W. W. Olssen, A. M., Prin.

THE TWO TERMS of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.
Oct 4, 1851 —tf

QUARTERLY STATEMENT of the NEW YORK LIFE INSURANCE CO.
From July 1, 1852, to October 1, 1852,
During the quarter 244 policies have been issued.

The premiums received during the same time amounted to	$85,524 32
The losses paid during the same time amounted to	19,750
Assets.	
United States and N.Y. State Stocks,	252,806 75
Bonds and mortgages	91,466 00
Cash in bank,	15,578 06
Premium Notes on Life Policies,	225,524 91
Premium on policies in the hands of Agents,	4,484 28
	589,860 00

MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
New York, Dec. 25, 1852. tf

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.
GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.
N. B.—Powerful and sweet-toned Church Organs, from $003 upwards.

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NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles 'to wit'—
Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly as certained and certified. jne

ESTABLISHED 1810.

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mar 20, 1yr 288 Greenwich st., New York.

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.

One 8 stop organ, with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this society, shall, if not *physically* disqualified, be entitled thereto upon a written application, and upon payment of the prescribed Fee and dues.

Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Counsellor,
The Bishop of the Diocese, ex-officio.
Officers for 1852:
President:
ISAAC F. COX, 30 South William street.
Corresponding Secretary:
FREDERICK W. WELCHMAN, 84 Broad st.
Recording Secretary,
JAMES POTT, 65 Pine-street.
Treasurer;
CHARLES P. BURDETT, 74 South street.

Pamphlets containing the Constitution, By-Laws, &c. of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.

The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church, in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership, upon payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the P. E. Church is eligible for membership, if a resident of Brooklyn, and between the age of 18 and 55 years.

Counsellor.
The Bishop of the Diocese, ex-officio
Officers for 1852-3.
President, GEO. L. WILLARD, Montague st., near Clinton.
First Vice President, Alfred G. Stevens, 43 Fulton st.
Second " Frederick W. Welchman, 5 Douglas st
Cor. Secretary, George Hall, 291 Fulton st.
Rec. " Samuel B. Caldwell, 168 Sackett st.
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Charles H. Birney, A. Flower,
F A. Paddock, P. Donaldson,
J. Blackmore, M. D., J. B. Pentreath.
George W. Southwick.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its officers or members.
May 8-tf

SOMETHING FOR THE YOUNG.

The first number of the STANDARD-BEARER, an Illustrated Monthly Magazine for the young, published under the supervision of the Executive Committee of the Evangelical Knowledge Society, will be issued on the 19th of the present month. In this periodical, it is designed to furnish a valuable help in the work of Sunday School and home training, in the accomplishment of which purpose no pains will be spared in providing both literary and pictorial attractions.

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